

Je lay comence le 27 d octo 1677

THE ~~F.H.7~~
HISTORY
OF THE IMPERIAL
ESTATE OF THE
Grand Seigneurs:

*Their Habitations, Lines, Titles, Qualities,
Exercises, Workes, Reuenues, Habit,
Discent, Ceremonies, Magnificence, Judgements,
Officers, Favourite, Religion, Power,
Government and
Tyranny.*

Translated out of *French* by
E. G. S. A.

LONDON,
Printed by *William Stansby*, for *Richard Meighen*,
next to the middle Temple in Fleetstreet.

1633.

THE
HISTORY
OF THE
EMPEROR
OF THE
EAST

275308

THE
HISTORY
OF THE SERRAIL,
AND OF THE COVRT
of the *Grand Seigneur*, Emperour
of the *Turkes*.

WHEREIN IS SEENE
the Image of the *Othoman* Greatnesse,
A Table of humane passions, and the
Examples of the inconstant
prosperities of the
Court.

Translated out of French by Edward
Grimeston Serjant at Armes.

LONDON,
Printed by *William Stansby*.

THE
HISTORY

OF THE SEERAIL

AND OF THE COURT

of the Queen's Majesty, Emperor

of the Empire

WHEREIN IS SEEN

the Image of the Ottoman Greatness

A Table of humane Passions, and the

Examples of the inconsistent

Propriety of the

Court

276;08

Translated out of French by Edward

Grimeston Esquire and others

LONDON

Printed by William Stansby

TO THE RIGHT
WORSHIPFULL

HIS WORTHY

Kinsman,

S. Harbottell Grimeston

Knight and Baronet.

S R.



This is the vsuall
manner of Men,
whom GOD hath
blest with the goods
of Fortune, when
Death summons
them to leave the
world, with all their
wealth; they are then
solicitous and carefull how to dispose of that

which

The Epistle Dedicatorie.

which they cannot carrie with them. Then they call for Counsell to aduise them in the drawing of their last Wills and Testaments, bequeathing large Legacies to their Children, Kinsfolke and best respected Friends, to remayne as a future testimonie of their bounties: But it fareth not so with mee; I must say with poore *Bias*, *Omnia mea mecum porto*. I am now creeping into my Graue, and am freed from that care, how to dispose of my worldly estate. But I feare that my disabilitie will leaue some staine of Ingratitude vpon mee, when I dead; that I haue left no testimonie of my thankfulness to so worthy a friend as your selfe, from whom I haue receiued so many fauours. To make any reall satisfaction, I cannot, neither doe you need it. Yet to free my selfe (in some sort) of this imputation of ingratitude, I haue bequeathed you a verball Legacie, the last of my fruitlesse labours. I hope you will giue it acceptance and countenance it for your owne, where you may at your best leisure (without any labour, trauell, or expences) enter into the great *Turk's Seraglio* or Court, and there take a suruay of the life, lusts, reuencues, power, gouernment, and tyranny of that great *Ottoman*. I bequeath it
you

The Epistle Dedicatorie.

you as a testimonie of my thankfulnes when
I am gone. If you make it your recreation af-
ter more serious affaires, I hope you will re-
ceiue some content, to reade the State of the
proudest and most powerfull Monarch of the
World. If it please you, I shall thinke my
selfe very happy, hauing performed
this last dutie. And will
euer rest,

Your truly affected poore

Vnckle,

Edward Grimeston.

The Epistle Dedicatory.

you as a testimony of my thankfulness when
I am gone. If you make it your recreation at
ter more serious studies, I hope you will re-
ceive some content, to read the state of the
proceedings and most noble and all manner of



Edward Ginniston.



THE GENERALL
HISTORY OF THE SERRAIL,
and of the Court of the *Grand*
SERIGNEUR, Emperour of
the TURKES.

The first BOOKE.

HHe wisest among Men aduise vs to goe vnto Kings
as vnto the fire, neither too neere nor too farre off:
It burnes when wee approach indiscreetly, and doth
not warme him that stands farre off: The glorious
lustre of Royall Maiestie, consumes the rash presumption of
those which approach too neere, and the beames of their bounty
doe neuer warme those sanage humours which recoil in flying
from them. The true examples which Histories supply, haue
confirmed the excellency of this counsell: yet a desire of the pub-
lique good hath enforced me to violate this respect, and my
vowes to serue it carries mee into the danger there is in gazing
too neere vpon Kings. I approach vnto the proud-st of all other
Princes, and the most seuer of Men, yea so neere as I dine
into his secrets, visit his person, discover his most hidden affeli-
ons, and relate his most particular lones. If I loose my selfe, yet

I shall give proofes of this veritie, that in the age wherein wee live, whosoever employes himselfe wholly for the publique, in the end ruines himselfe: But Man is not borne only for himselfe, and the barbarous ingratitude of the times cannot serve for a pretext but unto idlenesse: He that will labour, must passe over these obstacles; for he is not worthy of life, which doth not employ is welly, and to consume himselfe for the publique good, is to revive againe gloriously out of his ashes, like unto a new Phœnix. I have conceived, that having given you the History of the Turkish Empire, from its beginning unto our times, it would not be unprofitable to let you see what their manners are, their kind of living, their connerfation, and the order of their government, which so powerfull and redoubted a Conquerour doth observe. To doe it safely wee must enter into the Serrail, where the secret of all these things is carefully shut up. But for that in going thither we must crosse thorough the Citie of Constantinople, let vs speake something of the situation, antiquitie, and beantie, of this pompous Citie, the fatall abode of the most powerfull Emperours of the Earth.

CHAP. I. Of the Citie of Constantinople.



He Grecians consulting with the Oracle of *Apollo Pythens*, what place they should choose to build a City in Thrace, had for answer that they should lay the foundations right against the Territory of blind Men; so terming the *Calcedonians*, who coming first into that country, could not make choice of the fertility of a good soyle, and were seated vpon the other side of the Sea vpon the borders of Asia, in a place which was vnpleasing and vnfruitfull, in old time called the Towne of *Calcedonia*, but now the Borough *Scutari*. *Pausanias* Captaine of the Spartians had the charge to build it, and *Byas* Generall of the

the Megarian Fleet, gaue it his name, and called it Byzance: It hath carried it for many ages with the glory to be esteemed among the Grecians, the most fertile of their Townes, the Port of Europe, and the Bridge to passe thither from Asia; vntill that Great *Constantine* leauing Italy retired into the East, and carried with him the most powerfull Lords which might trouble that estate: He built after the Modell of Rome, a stately Citie vpon the Antiquities of Byzance, where he erected the Eternitie of his Name, and called it Constantinople, or new Rome. The greatnesse of the Wals, the safety of the Forts, the beautie of the Houses, the riches of Columnnes, which seemed to haue drawne into that place all the Marble, Iasper, and Porphyry of the Earth, were the rare wonders of the Architecture, but aboue all these things appeared a magnificent Temple, which the pietie of this Prince had consecrated to the Diuine Wisdome, vnder the name of *Saintta Sophia*, whose building and riches seemed in some sort to enuie the glory of King *Salomon*, in the like designe; at the least according to the time, and the power of *Constantine*: Seven rich Lampes ministred occasion to curious spirits to obserue their rare art, they all receiued at one instant the substance which did nourish their flames, and one being extinct all the rest were quencht. This was in the yeare of Grace, three hundred and thirty. Since two tumultuous factions grew in the Citie, who after they had cast the fire of an vnfortunate Sedition into the spirits of Men, brought the flames into this goodly Temple and burnt it. For this cause *Iustinian* the Emperour employed in the restoring thereof, a part of the Treasures which he had greedily gathered together: He caused it to be re-edified with more state then it had beene, and in seuentene yeares he employed thirty foure Millions of gold, which was the Reuenew of Egypt for that time: He laid a foundation of eight hundred thousand Duckets of yearly rent, and caused this holy and reuerend place to be serued by nine hundred Priests, Men who had the merit of their beginning from Learning and Pietie. The Citie being the Queene of the World, within few yeares after, saw her restorer triumphing over the

King of Persia, and had the grace to keepe in her bosome, the precious treasure of Christianity, a part of the Crosse of the Redeemer of the World, found by the carefull pietie of the Emperours Mother: her joy, pompe, and lustre, were growne to that height, as it seemed there could be nothing more added: it is by succession of time the seate of the greatest Monarches of the Earth: *Sennerus* and *Anthonin* his sonne did enuy it, and rauished from its restorer, the glory to haue named it, calling it *Anthonia*, by one of their names. But whatsoever hath a beginning in this World must haue an end: and the goodliest things paie tribute to change. In the yeere 1453. on Tuesday the seuen and twentieth of *May*, it was after a long siege made a prey to the victorious Turke: *Mahomet* the Second of that name, and the eleuenth Emperour of the Turks entred it by force, spoyled it, and sackt it; The Emperour *Constantine Palaiologo* lost his life, with a great number of men of quality, and all the Christian men were subiect to the Sword, or to the rigour of bondage: the women were a sport to the lubricity of the Turkes, and their goods subiect to their spoyle, in reuenge (some say) of the sacke and burning which the Grecians made of Troy, from whom they will haue the Turkes to be descended: but rather for a punishment of the impiety of the Grecians, who blaspheming against Heauen, deny that the Holy Ghost proceeds from Iesus Christ the second Person in the ineffable Trinity. *Mahomet* the Second of that name, was the first that seised the *Othoman* Throne there, They changed the name among them, and called it *Stambell*, that is to say, the great, the Royall, and the abundant. Her goodly places suffer the like inconstancie, and are called *Baestans*, the stately *Hippodrome*, is called the place of Horses. *Aimaydan*, and the wonderfull Temple of *Sainta Sophia*, is become the chiefe Mosque of *Mahomet's* superstition.

The situation
of Constanti-
nople, and its
forme.

This Citie is situated vpon a point of firme Land aduanced into the channell which comes from *Pontus Euxinus*, or the blacke Sea, which Geographers call the *Bosphorus* of Thrace. It is watred of three parts by the Sea: towards the North by a Gulfe or Arme of the Sea, called the *Horne*, which the Bospho-

Bosphorus thrusts into Europe, and make the Haven of Constantinople the goodliest, the deepest, and the most commodious in Europe: Towards the East it is watted by the extremitie of the channell or Bosphorus; on the South by the waues of the Propontique Sea; and vpon the South it hath the firme Land of Thrace. The forme is Triangular, whereof the largest side is that towards the Serrail, which lookes to the Sea towards the seuen Towers, and its vast circuit containes about five leagues: The wals are of an extraordinary height, with two false Brayes towards the Land, and in betwixt seuen Hills within it. The first serues as a Theatre to the Imperiall Palace of the Prince, where it is commodiously and proudly seated: The last lookes vpon the extremity of the farthest parts of the Towne opposite to this, and vpon the way which leads to Andrinopolis by Land. But betwixt the third and the fourth, where a Valley doth extend it selfe called the great, is an Aqueduct of rare structure, which *Constantine* caused to be drawne seuen leagues from the City, and *Solyman* the Second aduanced it two Leagues beyond, and increased the current of water in so great abundance, as they doe serue seuen hundred and forty Fountaines for the publique, not reckoning those which are drawne into diuers parts to furnish the great number of Bathes which serue for delights, and the Turkes superstition.

Vpon the last of the seuen Hills are yet to be seene the ancient buildings of a Fort strengthened with seuen Towres in the midst of the situation; the Turkes call it *Giedicula*, that is to say, the Fort of the seuen Towres, in the which the wonders of Art was so great in old time, as what was spoken in the one was heard in all the rest, not all at one instant, but successiue-ly and in order. Two hundred and fifty Souldiers are in guard, commanded by a Captaine who hath the charge, who may not goe forth without the leaue of the Grand *Vezir*, except it be on two dayes in the yeare, when they celebrate their Feasts of *Bayram*, or Easter. The first Turkish Emperour which possesse Constantinople lodged their treasure in these Towres: The one was full of Ingots, and coyned gold; two of them

contained the siluer that was coyned and in Ingots: another had diuers armes and ornaments for Souldiers, and the Caparisons for Horses, enricht with gold, siluer and precious stones: the fift serued for ancient Armes, Medales, and other precious remaynders of Antiquity: the sixt contained the Engines for Warre: and the seuenth, the Rols and Records of the Empire; accompanied with a goodly gallery, in the which were placed the rich spoyles which *Selym* the first brought from Tauris, when he triumphed ouer Persia. All these treasures were carefully kept vntill the Reigne of *Selym* the Second. But it is in estates as with private Families: In these some gather together with much toyle that which their heires waste prodigally; and some Kings heape vp treasure which serue as a subiect of prodigality to their Successors. For this Prince base and effeminate, who it seemes, was not borne but for the ruine of his Empire (if Christians could haue imbraced the occasions) wasted in the expences of the Nauall Army, which the battaile of *Lepanto* made subiect to the Christians, and before in the warre of Cyprus, the best part of the immense treasure which his Father had heaped vp in these Towres: the rest serued for his lasciuious and disordered passions with his Concubines. Since *Amurath* his Sonne changed the place of the treasures of the Empire, and from the Towres transferred them into his Serrail: so they draw vnto him that which he loues, and seeing that money doth possesse the hearts of Men, it is reason they should haue a lodging in their Palace. This alteration hath since appointed these places of the treasure, to be Prisons for the great Men of the Port or Court, whom the *Sultans* will not put to death: For the Fortresse being of a great extent, such Captiues haue the more libertie. They shut vp in the Towres of the blacke Sea, which is a Castle vpon Europe side ioyning to the Sea, Christian Prisoners of qualitie, where in the yeare 1617. Duke *Koreskia* Prince of Moldavia was lodged.

Constantinople hath within the inclosure of the wals aboue two thousand Mosques, or Turkish Temples built by their Emperors: for we will make no further relation of the rarities

of

of that Imperiall City, but such as are at this day. We may read the wonders of that ancient City in other Authours; and particularly in the Bookes which *P. Gillius* hath written. The chiefe of all these Mosques is that which hath beene erected in the ancient Temple of *Santa Sophia*, called by the Turkes *Ayasophia*; it hath sixe goodly and sumptuous Fronts, the walls are of bricke, couered in old time both within and without with white Marble, Porphyry, and other rich stones; they are now of Lead. The open Porches about it haue six doores which augment the beauty; foure doores of the Church open at the entry; the height of the Vault couered with Lead, shewes the magnificence of the worke: sixteene great Pillars support it, foure are Iasper of the Ile of Cyprus, foure are of white Marble, foure of Porphyry, and foure of another stone as rich: forty eight other Pillars of lesse bignesse, but of the same matter serues to support this great Fabrique, and a lesser and lower Vault is supported by foure and twenty Columnes of the same Marble and Porphyry. The rare Statues and rich Images wherewith *Constantine* had adorned it, are no more to be seene: *Mahomet* the Second had vowed them to the sack of the City when he tooke it: only an Image of the Virgin who bare the Sonne of God, remaines whole and vntoucht in the midst of the Vault, not without a particular prouidence of Heaven: Yet the Turkes draw a vaile crosse to prohibit the sight; but this doth not hinder the Christians by creeping vp by ladders to satisfie their deuotion, when as at lawfull houres they may enter into the Mosque. Now the Turkes haue white-cast the Vault in diuers parts, to write the Name of God in the Arabique tongue. The breadth and length of this Church may be well comprehended by the height, the which is limited by the shot of a Harquebussie: vnder it is a Vault full of Altars and Sepulchres, in respect whereof the Turkes haue caused the doores to be walled vp. In a place neere vnto it are found ten great Piles full of Oyle since the time of *Constantine*, which haue continued vnto this day free (by reason of the low vault) from the fire which consumed the first beauties of this Temple, the long continuance
of

of yeares hath made this Oyle white like Milke: It now serues for Physique which the Apothecaries vse for the Grand *Seigneur*.

By these vaulted places they descended into two hollow Caues which goe vnder the streets of the City, the one leads to the Grand Serrail, and the other goes farre vnder *Constantinople*, vnprofitable at this day, except the one which hath receiued light by some breaches which time hath made, serues only to winde filke, and brings vnto the Coffers of the *Shah-na*, or Exchequer, three or foure hundred Zequins of yearly rent. But the goodly and ancient buildings which did adorne this admirable Temple, haue beene ruined by the Turkish Emperours, except those which serue for a dwelling to some Congregations of the Priests of the Alcoran.

Besides this great and admirable Mosquee, there are foure others of note, the durable markes of the magnificence of the Turkish Emperours. The first was built by *Mahomet* the Second, after that hee had triumphed ouer *Constantinople*: He caused it to be erected after the Modell of *Sancta Sophia*, but much lesse; he enriched it with threescore thousand Duc-kets of Reuenue; hee caused two hundred faire Chambers to be built about it couered with Lead, as well to lodge the Priests which did serue, as to receiue all strange Pilgrimes of what Nation or Religion soeuer they were, where they are entertained for three dayes: without the Cloyster are also built fiftie other Chambers for poore men. The second Mosque was made by *Baiazet* the second sonne to the said *Mahomet*. The third by *Selym* the first sonne to this man: and the fourth by *Solyman* second sonne to *Selym*. These three last Princes are euery one buried within the walls of his Mosquee in stately Tombes, vpon the which there are continually a great number of Lampes burning, and Turkish Priests mumbling of the Alcoran, who pray after their manner for the soules of these Monarches. The most stately of these foure Mosques is that of *Solyman* the Second, it exceeds in Marble and other rich stones the pompe of *Sancta Sophia*, but it yeelds to the wonders of the Architecture, whereunto few could yet attaine.

Selym the Second built his Mosque in the City of Andrinopolis : *Achmat* the last employed excessive summes of money in the Fabrique of that which he built of late yeares in *Constantinople* : the magnificency of the structure exceeds those which we haue mentioned, the Turks call it the new Mosque, and their Priests the Incredulous : for that *Achmat* caused it to be built against the aduice which they gaue him, that such a worke would not profit his soules health, seeing that hee had made no conquests vpon the Enemies of his Law. The other Turkish Emperours could not build any, for that they had made no conquests to enlarge the Empire of their Predecessors. For the Law of the state conformable to that Religion, forbids Turkish Princes to build any Temples, if they haue not extended the limits of their Empire in the Territories of Christians, where they may cause their Alcoran to be preached : for such workes of piety cannot be vsfull to the health of their soules (the *Musties* say) who are opposite to such designs, if their Emperours would vndertake it.

The Grecians which are Christians, haue within Constantinople forty Churches for their diuine Seruice ; the Armenians haue foure, and the Latines (lesse fauoured then these) haue but two : It is true that most of them are lodged at Galata, now called Pera, which is on the other side of the channell, where they haue nine Churches for their Devotions and holy Mysteries. The Iewes haue the credit to be within the City in nine seuerall quarters, and haue eight and thirty Synagogues. They haue gotten more libertie and power then they haue in Christendome, for that they obserue the formes of the Grand Signior, and moreover they haue the managing of the Domestique Affaires of great Men and Officers of the Port, where they are the common giuers of aduice. The walls of this Imperiall City are yet firme and entire. They are double ypon the firme Land, except it be towards the Gate of *Ayachapere*, that is to say, the holy Gate, by reason of the great number of Religious bodies which were in a Church neere vnto that Gate. *Mahomet* the Second entred thereby to defile the holinesse of the place : there are nineteene Gates aswell

vpon the firme Land as towards the Sea, which serue for an
 entrance into this City. Many great places are extended for
 the commodity of the Publike, some haue preserved the anci-
 ent Pyramides, and the workes of Brasse erected by Chri-
 stian Emperours, amongst others that which they call *Petro-*
me, where there are to be seene whole Obeliskes; and three
 great Serpents of Marble creeping vppward wreathed one
 within the other: One of the which hath a breach in the
 throat, for *Mahomet* the Second entring into the City, had a
 conceit that they were the worke of some enchanting Sorce-
 rer, and spurring on his Horse to be satisfied, hee made this
 breach with his Launce. There is euery day a publique Mar-
 ket in some one of these places. One Friday it is in three, and
 the most famous are of Wednesday, Thursday, and Friday.
 They call them *Schibazars*, that is to say, Markets of things
 necessary for vse. About these places are erected about two
 thousand shops for Broakers, who sell any thing wherewith
 to furnish the necessity of those which desire to repaire their
 want: The tole of this old trash is not so little but it yelds
 yearly vnto the Princes Coffers six Charges of Mony, which
 is in value eleuen thousand Sequins, or foure thousand, foure
 hundred pounds sterling; for the Turkish exaction makes pro-
 fit of euery thing. The shops for Merchants exceed the num-
 ber of forty eight thousand; they are diuided according to the
 diuersity of trades or Merchandizes into diuers places; but e-
 uery trade hath his quarter, and in diuers parts for the com-
 moditie of the Publike. Only Goldsmiths, Jewellers, and
 Merchants of cloth of gold are in one place called *Baystan*,
 that is to say Market; the others *Bazars*: This rich place is
 inuironed with wals sixe foot thicke; there are foure double
 Gates one before the other, like vnto a little Towne, vaulted
 round about. This rich Market place hath foure and twenty
 Pillars which support the vault, vnder the which there are
 many little shops like vnto boxes in the wall, or in the Pillars,
 every one is sixe foote broad, and foure long: There they
 shew forth their rich Merchandizes vpon little Tables which
 are before them. Without doubt the gaine must be exceeding
 great.

great, and the sale ordinary, seeing they paid vnto the Prince yearly five hundred Sequins, or two hundred pounds sterling, to haue leaue to sell there. These are only Jewellers and Merchants of cloth of gold: The Goldsmithes are without about the wals of this place, and euery one payes yearely a hundred Sequins, or forty pounds sterling to the same end.

Besides the Baystan, there is another lesse inclosed with a wall, and supported by sixteene small Pillars; in the inclosure whereof they sell linnen cloth and filkes, but without it is the detestable Market where they sell men and women; on the one side they buy slaues which are already instructed to serue, or to practise some trade, and on the other those which know not any thing. These places represent better then the former, the fearefull Image of the Turkish tyranny: It binds them to slavery which the God of the World hath created free: the Merchants visit such Merchandizes, and such as haue an intent to buy, doe first see the persons of either sexe naked: they handle the parts of their bodies, to obserue if they be sound, and they vncouer that which Nature herselfe hath laboured to hide. The women if they be faire are bought at a deare rate to serue the lustfull passions of some hideous and fearefull Moore: they to whom Nature hath denied such graces, are taken to empty the close-stooles of great Turkish Ladies, and to wash with water the parts of their body, which serue to discharge their bellies, as often as they haue need. We will relate the rest of the miseries of this seruitude in another place, diuiding them of purpose to make them the more supportable. For in truth they are in this worke the most tedious subject of this History. Who could without sighing see an infinite number of Christians laden with the fetters of a violent slavery by the barbarisme of the Turks? And in a place neare vnto this the Infidels keepe another Market where they only sell Nurles: and from this vniust traffique the Princes vndertakers draw sixteene thousand Sequins for the toll, or six thousand foure hundred pounds sterling.

Many other places of this stately Citie yeild vnto the treasury the Reuenues of many good summes of money. The Ta-

nernes which sell wine publicly to Christians, and to Jewes,
 but in secret to Turkes (being aboute fifteene hundred in num-
 ber) pay thirtie fixe charges of monie, and euerie charge is va-
 lued at sixteen hundred thirtie three Sequins. The Sea shoare
 towards Pera, payes for the toll of fish which is sold there,
 eightene hundred charges of siluer yearly. The Market
 whereas Corne, Meale and Pulse is sold, yeelds yearly foure-
 teene charges of monie. That where the Merchandizes which
 comes from Caira is vented, is worth yearly to the *Chasna*
 or the Imperiall treasure, twentie foure charges of siluer. The
 great custome which is leuied from the Castle of *Gallipoli* vnto
 that of the blacke Sea, vpon Spices and other Merchandizes
 which comes by shipping is worth a hundred and fourescore
 charges of siluer. The great Shambles of Beeces and Muttons,
 which are without the Citie, and furnish it with necessarie
 meate, yeeld two and thirtie charges of monie: they are called
Chaanara, two hundred *Cassaplers*, or Butchers, serue them:
 A Superiour called *Cassabassa* commands them, who hath a
 charge they shall furnish fresh meates: And no man may kill an
 Oxe or a Sheepe without his permission, vnlesse it be for the
 Sacrifices of the Turkes. The Jewes purchase license from him
 to furnish their owne meate. Finally, if this *Cassabassa* should
 through couetousnesse raise the price of meate aboute the ordi-
 narietax which is set downe, and that his corruption shall
 come to the knowledge of the *Grand Seigneur*; there is no-
 thing could free him from the rigour of cruell death: Hee is
 torne in peeces, and cut into foure quarters, which they send
 vnto the Shambles to be an example to others: So as feare kee-
 ping him in awe, hee preferres the publique vtilitie before his
 private profit. The impost which is raised in *September* and
October, vpon the great number of Cattle which come from
 Hungarie to furnish Constantinople, is too great to be easily
 reckoned: For during this great Faire, whereas the people on-
 ly and not the Butchers may buy, you shall see troupes of five
 and twentie thousand Oxen, and fortie thousand Sheepe. The
 treasure doth also receiue an inestimable renew by the sale of
 Houses, Ships, Vessels, and Barques at Sea: and the two in the

hun-

hundred of all sorts of Merchandizes by Sea, amounts to great and inestimable summes. The taxe of those which imbarque themselves to trauaile, which is an *Aspre* for euery head if they be Turkes, and two if they be Christians or Iewes, is of no small importance. The Tribute called in Turkie *Charay*, which is leuied vpon the Iewes in Constantinople, after the rate of a Sequin for euery male Childe, is worth eleven Millions, three hundred Sequins yearely, although there be many of that Nation which are free from this Tribute. They doe also giue a present of three thousand Sequins euery yeare, for the confirmation of their Priuiledges, and to haue a Rabbin to command their Synagogues, and twelue hundred Sequins to haue leave to burie their Dead. The Christians, Grecians, within three miles or a league of Constantinople, pay for euery Male a Sequin, which amounts to the summe of aboue thirtie eight thousand Sequins: They doe also giue five and twentie thousand yearely for their priuiledge to haue a Patriarch, and to preserue the number of their Churches. The priuiledge of their Burials cost them aboue three thousand Sequins. The imposition called of Virgins, helpes to fill the *Grand Seigneurs* Co-fers, or his Treasurers Purse. There is raised vpon Maids which marrie (whereof they keepe a Register) if they be Turks, they giue two third parts of a Sequin, the Iewes pay a whole one, and the Christians a Sequin and a halfe. The Christians, Latines are for the most part freed from the violence and oppression of these vniust taxes, for they get their dependance from some Kings Embassadour, or from an inferiour Prince. The Albanois, they of Raguse, and the Geneuois, pay not any thing.

For the payment of so many Tributes wherewith the people is oppressed by the Tyrant of the Easterne Regions, it is necessary there should be many sorts of Coine minted. In Constantinople the great Imperiall Mint workes continually in Gold and Silver, but no man can bee admitted to be a Farmer to these precious workes if hee be not a Grecian borne, by a speciaall priuiledge of the *Grand Seigneur*, who hath conferred this grace vpon the *Grecian*, in consideration that the

Mines of Gold and Silver, are within the territories of Greece, where foure hundred men labour daily. And the Master of this rich Mint, is to furnish into the Serrail, the first day of every moneth in the yeare, tenthousand Sequins of Gold, and twentiethousand of Silver new coined, the *Grand Seigneur* hauing so appointed, that the monie which is employed in the Serrail shall bee new. The said Farmer hath power to make Proclamation, that whosoever hath any forraigne Coine, hee should bring it in within three dayes and receiue the iust price, vpon paine of Confiscation. He hath likewise power to take the Ingots from the Mines, so many as shall bee needfull for his worke.

The Mines which furnish most of the Gold and Silver, which is minted in the Turkish Empire in Europe, are five in number. The one is digged in *Macedonia* vnder the Roots of a Hill called *Monte Saffo*, and this yeelds Gold: The other which is of the same substance is opened in Bulgaria, vpon the Confines of *Macedonia*: The three of Silver are in Greece, rich and very plentiful. Out of all which they draw that which Nature had wisely hidden, to be conuersant among men: the which doth breed Quarrels, ingenders Contempts, dissolues Friendship, corrupts Concord, violates Chastitie, troubles Estates, obscures Mens wits, rauishes life, vnthrones reason from her seate, and robs man of himselfe:

But to returne to this great Citie of Constantinople, the Magnificences of the Princes which possesse it at this day, and the riches of some Bashawes, or great Men of the Court, haue caused aboue three hundred *Carranasserrails* to bee built: these are great and vast places to lodge Strangers. The number of the Hospitals for the poore and sieke, come to the number of fourescore: Nine of them are the principall; the Turkish Emperours which haue build those proud Mosques, haue added them vnto their Fabrickes, where they are eternall markes of their Pietie. Moreover, there are sixscore Colledges for the instruction of young Turkes, and the abode of the Schollers, which they call in their tongue *Safha*; that is to say wise Students, although they be nothing lesse. Either of them hath a Cham-

Chamber for his Lodging, a Carpet for his Table, foure loaves by the day, a proportion of Pottage and a Candle : They giue them two suites of clothes yearely and they are paid out of Reuenues of the Colledge, by the Masters and *Praceptors* which teach them, who are called *Sofchani*; that is for the first yeare when they enter into the Colledge : for to the second they adde to their entertainment an *Aspre* by the day, which is a fift part more then a pennie; afterwards they giue two, three, or foure *Aspres* by the day, according to the number of yeares they haue continued. With this poore pittance these Turks can keep no great ordinarie, vnlesse they receiue it from other places : But the gaine they make in writing of Bookes, (for the Turkes vse no printing) is not little but doth furnish their necessitie abundantly, yea, their Riots : they goe also to houses to teach the children of men of qualitie. But there is not in all Turkie more dissolute youtnes then these Turkie Schollers : there is no kind of villanie but they commit with all impunitie. The priuiledges wherewith the Turkish Emperours haue honoured them, or rather the abuse of them hath drawne them into all sorts of impudencie : no man can apprehend them for any crime, vnlesse their Generall be present, to whom only this power is giuen. It is true that the Princes presence in *Constantinople* doth restrain the insolencie of their riots : But the Townes of *Caramania* and *Natolia* are wonderfully pestered. *Amurath* the third desirous (by reason of some troubles which happened) to know the number of such Gallants; they were found to bee about nine thousand, as well in Greece as *Natolia*, not reckoning those which studied in *Suria*, *Caire*, *Arabia* and else-where.

Another great place inuironed with wall, and shut vp with good Gates, doth likewise beautifie the Citie of *Constantinople*, the Turkes call it *Seracyana*, that is to say, the Sellerie, or the place where they make Saddles, and rich Caparisons for Horses of Seruice and Pompe. It is an vnspeakable pleasure for those that loue Horsemanship, to see foure thousand workmen in this place, labouring in their shops, artificially vpon diuers Caparisons for Horses. Some set great round Pearles

vpon

vpon the Saddle of an Arabian Horse out of the *Grand Vizirs* stable: Others fasten a Bitt of Gold to Reines of rich red Leather of Russia; some doe fit stirrop Leathers to stirrops of Gold, enricht with a great number of Turkishes of the olde Rocke: Others fasten vpon a large Crouper a great number of precious stones: In another place you shall see a rich Saddle cast forth a thousand flames, the number of the Diamonds wherewith it is enricht make it inestimable: The Bitt and stirropes of Gold couered with Diamonds, the Tassels of Pearles which are at the Reines, and at the Trappers of the Crouper, and the other beauties of this royall Harnesse, rauish the eyes of such as looke of it with admiration of their wonders, and some silently perswade themselves that Fortune adorned with these precious things which depend on her, meanes to goe in triumph through Constantinople, to let the Turkes see that she dwels amongst them. In the midst of this place there is a Mosque built for the deuotion of these workmen, and a goodly Fountaine in the same place which powres forth abundance of fresh water for their vse.

Two other great places likewise walled about, serue for the Lodgings of the Ianizaries, which are the best Footmen of the Turkish Armies: the one of these places is called *Eschiadolar*, that is to say the old habitations. It is of a square forme, and diuided into many small Lodgings, in the which the Corporals remaine, called *Ayabassu*, which signifies the chiefe of glorie: there are about a hundred and fiftie of this qualitie, and either of them commandt two hundred Ianizaries, who dare not goe out of the place without leaue: the Gates are shut by night, and the keyes are kept by the Captaine.

The Arsenall is one of the goodliest and rarest things in Constantinople, it is vpon the Sea shoare, and containes a hundred and foure score Arches, vnder either of which enters a great Galley, yea, three may be safely lodged. The Officers which serue in this Arsenall, and receiue pay, are commonly fortie six thousand men: But its greatest force is the good order that is obserued by the which there are certaine Merchants which haue contracted to entertaine foure score Gallies alwayes furnished

nished with all things necessary, and readie to put to Sea : the Munition of Powder is kept in diuers Towres in the walls of the Citie which looke towards Pera : they bring it from Grand Caire, where the Sultans cause it to be made.

The Garners in the which they keepe their prouision of Corne and other graine are built in a corner of the Citie towards Pera, the walls are very strong and the Gates of Iron : there is sufficient to serue for many yeares, but euery third yeare they renew it: In the time of *Amurath* the third, there was found a great quantitie of Miller, the which had beene preserued sweet and vncorrupted for the space of foure score yeares.

But this great Imperiall Citie cannot bee happily gouerned without the execution of Iustice, which is the soule of the World, and the order of Reason; A Soueraigne Iudge is the chiefe, the Turkes call him *Stambolcadisi*, that is to say, the Iudge of Constantinople. He takes notice indifferently both of Ciuill and Criminall Causes, and no man is put to death in that place, if hee hath not condemned him. There are foure Lieutenants generall, distinguished into the foure principall Quarters of the Citie, and execute vnder him the same Iustice, but from their Sentences they appeale vnto the Iudge. Besides these there is a great Captaine of Iustice called *Sonbasi*, who doth execute the greatest Function of his charge in Prisons, to heare the Causes, and to make report vnto the *Grand Vizir*: There are also foure Lieutenants vnder him, separated into the Quarters of the Citie, by the order of the Policies thereof, and a great number of inferiour Officers, as Sergeants, and other base persons which serue him. The Prisons of Constantinople are diuided into two, either of them is beautified (if there be any beautifull Prisons) with a great Medow in the midst and a pleasing Fountaine: It hath two stories, in that below are lodged criminall Offenders, in that aboue are such as are committed for ciuill causes. Heere the Iewes are separated from the Turkes, and the Turkes from the Christians, but in the lowest they are altogether, as Persons whom their Offences haue made common. The Almes deeds & good
D workes

workes which are exercised there by the Turkes, surpasse in few dayes those which are done in our Countries in many yeeres: The Turkish Charitie towards his Neighbour surmounts ours, and it seemes, that for such good deeds, Heauen suffers them in the Empire of the World; for his equitie doth recompence the good, in any subiect whatsoever, as well as it doth punish the euill. The Turkish Emperours themselues shew great compassion, they many times deliuer a great number of ciuill Prisoners, paying their debts for them. The other particularities which concerne the Turkes Iustice, shall bee handled in another Tract. In the meane time seeing wee are come neere vnto the Imperiall Pallace, which is the *Serrail*, let vs strue to enter, although the Gates bee carefully garded, and let vs see the rare beauties of this famous place.

CHAP. II.

Of the Grand Seigneurs Serrail.

Description
of the Serrail
in generall.

THree *Serrails* doe augment the glorie of *Constantinople*, the one is called *Eschy Saray*, that is to say, the old *Serrail*, which was the first Royall House built within the Citie, after that the Turkes became Masters: It is situated almost in the midst of it; the forme is square, and the Circle containes an Italian mile and a halfe, or halfe a French League, such as are in *Languedoc*, or *Prouence*. The women which haue serued the deceased Emperours, their Sisters if they bee not married, & their Childrens Nurses, haue it for their Lodging from whence they may not depart vlesse they marry. A Dame whose age and discretion hath purchased merit, hath the care and conduct of the rest as Superiour; they call her *Cheira Candan*, that is to say, Great Dame. The *Grand Seigneur* in his most solitarie humours retires himselfe sometimes into this place to seeke the consolation which he cannot find elsewhere. The other *Serrail* is of a lesse extent, it is situated at the *Hippodrome*, and serues at this day for the solemnizing of Playes, Pompes, and Sports for the Turkish Princes: and for an Aca-

demie

demie to foure hundred of the *Grand Seigneurs* Pages, which are there instructed in the Turkish tongue, to manage Armes, and other Exercises fit for them, and they goe not forth untill they be made *Esparayn*, that is to say, Men at Armes: they are bred vp and taught at their Masters charge: this place is called *Ebrayn Bassa Saray*, that is to say, the *Serrail* of *Ebrayn Bassa*, who was sonne in Law to *Sultan Solyman* the Second, and his Fauourite for a time. Hee caused it to bee built at his owne charge. The third is called *Bayush Saray*, that is, the great *Serrail*, now the ordinary abode of the Turkish Emperours: It is of this which we meane to speake.

This great *Serrail* the Mansion of Turkish Emperours and of their Family, is pleasantly scituated in the same place, where as *Byzance* was in old time, built vpon a pleasant point of firme Land which lookes towards the mouth of the blacke Sea: Its forme is triangular, two sides thereof are walled by the waies of the *Egean* Sea: the third is supported by the Citie, it is incircled with high walls, and fortified with many Towres which doth better the defence. It hath three miles in circule, Many Gates serue for the entrie, as well towards the Sea as Land: one principall neere to *Santa Sophia*, is vsually open; the others are not; but when it pleaseth the *Grand Seigneur*. This Gate is guarded day and night by Companies of *Capigis* who are Porters, which relieue one another, and in the night some *Ianizaries* which are without the Gate in little Cabins of wood mounted vpon wheeles are in Sentinell, and when need requires aduertise the *Corps de Gard* of *Capigis*. In the Towres which are vpon the *Serrail*, certaine *Acemoglans*, that is to say, Children without experience, or Rusticks, of those of the Tribute, to see if any one doth approach by Land, or any Vessels by Sea neere to this Imperiall House: And in that case they discharge certaine Peeeces of Artillerie, which are ready charged to that effect, vpon a little platforme of five fathome broad, which is betwixt the wall of the *Serrail* and the Sea.

The Chambers and Royall Hals of the *Sultan* Lodging are disposed according to the diuers seasons of the yeare: Those

whither hee retires in Winter are built vpon plaine and eeuē ground: The others where hee seekes after the coole and fresh aire during the importune heats of the Summer, are situated vpon diuers naturall Hills: Some of them view the agitations of the Sea; and these are termed *Chioschi*, that is to say, Cages, and places of goodly prospect. The *Sultan* goes sometimes to these places to take his pleasure alone in this goodly view, and sometimes he calls his women to mingle with this recreation the soft delights of their lasciuious conuersation. Neere vnto this goodly place, is that where the Turkish Emperour giues Audience to Embassadours; receiues or dismisses those whom hee sends to gouernment of remoted Prouinces. It is situated in the plaine of a Court vpon a little Island, enameled with many goodly flowers, and watered by some pleasing Fountaines, richly imbelished according to their custome. Within it, is seene a *Sopha*, that is to say, a Throne, couered with some rich cloth of Gold, where is also to bee seene one of Crimson Veluet, embroydered with great round Pearles: this Throne is called the Throne without, to distinguish it from that within the *Grand Seignours* Chamber; and in this, *Osmān* the Second, did sit, when hee could not enioy the other which was within, where his Vncle *Mustapha* was shut vp in the yeare 1617. There the Turkish Emperours are set in such actions. The walls of his Chamber are lined with certaine white stones which are cast and burnt; and painted in diuers colours, which yeeld a pleasant sight. The Chamber which is ioyning to it hath the walles couered with Plates of Silver, pouerled with Gold, and the Plancher is couered with rich Tapestry, after the *Persian* manner with Gold and Silke. The Quarter where as the Women and Virgins are lodged, which are destinated for the Emperours pleasure, is like vnto a great Monasterie of Religious Women: But they doe not obserue the Vow of Chastitie: There are Dormitors, or sleeping places, Refectories, Baths, Galleries, pleasing Gardens, and goodly Fountaines, in so great a number, as they abound in all the Allies, and of all sides powre forth the sweet noyse of their charming murmurs. The other Lodgings for the Domestiques of

of the *Serrail*, haue with the beautie of their structures, the commodities of their scituation. Two great places are ioyned to these buildings, whereof the one serues for the *Chafna* without (for they haue another within more retired from the household) the Mosques, Bathes, Schooles, Kitchens, places to run Horses, to wraſtle, shoote, and to represent any action, augment the wonders of this Imperiall Pallace whereof we haue spoken in generall: Now let vs descend to the particular description of the places thereof, at the least to those which wee could yet see; for no man that liues abroad may enter into the *Serrail* vntlesse the Emperour bee absent; and yet hee must bee highly fauoured by some person of credit and authoritie in that place: For the Turkes would imagine they should offend the Maiestie of their Prince, to giue entrance into his Quarter of the *Serrail*, to any one be he stranger or other.

The first wall of the *Serrail* is neere vnto the first Mosque of *Santa Sophia*, with the great and chiefe Gate of that stately Pallace, adorned with a great Portall painted with letters of Gold, in branches and compartments after the manner of *Iana*; fiftie *Capigis* with their Armes (which are Harquebusses, Bowes, Arrowes, and Semiters) keepe the Guard; By it they enter into a great place or Court about threescore paces long, and a hundred paces broad, in the which vpon the right hand is the place for the sicke persons of the *Serrail*, kept by an Eunuch, who hath vnder him a great number of men employed in the seruice of sicke persons; on the other side on the left hand there are scene a great number of Waggones, with a great quantitie of wood for the vse of the House: aboue it, is built a long Gallerie, in the which they keepe ancient Armes, as Morriions, Gauntlets, Coats of Maile, Pikes, and Harquebusses; wherewith they arme the Officers of the Arsenall, and some other troupes to goe out of *Constantinople* in pompe, when as the *Sultan* or some other powerfull *Bashaw* makes his entre: Into this Court the *Bashawes* and great men of the Port may entrie on horsebacke; but they must leaue their Horses and goe on foot into another great Court, which hath neere three hundred foot in square, made in fashion of a Cloyster, with a low

low Gallerie round about it, supported by Pillars of Marble; it is more richly adorned then the other; the Gate is likewise guarded by *Capigis*, armed as the first. They passe on to a third Gate into a lesser Court, but more delicious; Many goodly Fountaines powring forth abundance of water, and some Al-leyes drawne by a line, and shadowed with a great number of Cyprus Trees planted vpon the sides which beautifie the place: And there are many squares of Meadow diapred with diuers sorts of flowres which augment the pleasures of the sight: No man passeth thorough this Court on horsebacke, but the Turkish Emperour, who descends at the third gate; On either side are many goodly Portals supported by rich Pillars of Marble: without these Portals are ranged in Battaille the Companies of Ianizaries, well apparelled and better armed, when as they are commanded to shew themselves at the entrie of the *Serrail*, when as some strange Embassadour goes to kisse his Robe.

The Kitchens,

In this Court are the Kitchens of the *Serrail*, the which are nine in number, separated in their buildings one from another, with their dependances, and serued by particular Officers: The first is that of the Emperour; The second, that of the *Sultana*, which is most esteemed for her graces or for her fruitfulness: The third, that of the other *Sultana's*: The fourth, that of the *Capigis*, who is great Master of the *Serrail*: The fift, that of the *Dinan*, which is the Councell, whereas the Prince doth administer Iustice by the mouth of his Officers, of the which we will speake hereafter: The sixt, that of the *Agaleris*, which are the *Sultans* Familiars, many are Eunuches, the rest are vntoucht: The seuenth, is that of the lesser Officers of the *Serrail*: The eighth, is for the women which serue the *Sultana's*: The ninth, is for the Officers which attend the *Dinan*, as Guards, Porters, Vshers, and such like.

On the left hand in the same place, are the *Sultans* stables, to containe only five and twentie or thirtie goodly Horses, which are appointed for his Exercises with his greatest Familiars in the *Serrail*: Aboue these stables are many Chambers, in the which they keepe the Saddles, Bridles, and other Furniture
for

for these Horses of pleasure: But all so rich and so glistering with Pearle and stone, as the price is inestimable: There are some which the very Reines and Crouper, exceed the value of a hundred thousand pounds sterling: What must the Saddle and the rest of the Furniture amount vnto? Along the banks of that Channell which doth water the walls of the *Serrail*, there are built seuentene great stables, whereas the *Grand Seigneur* hath a great number of Horses of rare esteeme, whereon he mounts when hee goes to the Warre; or when to dazle the eyes of some forreine Embassadour, with the lustre of his greatnesse, hee makes a solenne and stately entrie into *Constantinople*.

A little beyond in the same Court is the Quarter for the publique *Diuan*, where as the *Grand Vizir* Lieutenant General of the Turkish Empire with a good number of Officers keeps the Audiences foure dayes in the Weeke: Neere vnto it is the Chamber of the *Chasna*, or Treasure without, where they lay vp the Rents and Renewes of diuers Prouinces, wherewith they pay the Officers: They likewise furnish the Chamber of Accomptes, the rest is carried into the *Chasna*, or secret Treasure within, whereof the *Grand Seigneur* keeps the Keyes: The first is usually sealed by the *Grand Vizir*. In the same Court on the left hand is the great Gate which enters into the *Sultana's* lodging; It is carefully kept by a troupe of blacke and hideous Eunuches, to whom the *Sultan* hath intrusted the Guard. And as hee hath lodged therein (by the number of goodly Women which are brought vnto him from all parts) the liuely Images of Loue and the Graces; so he hath set at the Gates those of Hatred and Terrour: He himselfe goes vnto them by another passage neere vnto his Chamber. The last part of this goodly Court makes the entrie to the Emperours Lodgings, the which is forbidden to any whatsoeuer, except the slaues that serue him: If any great *Basha* pressed with some important businesse desires to enter, hee must first haue leaue from the Princes mouth.

The entrie of this Gate leads towards the Hall, whereas the *Sultan* sits, when hee will giue Audience, and suffer any for-
reine

reine Princes Embassadour to kisse his Robe. At their entrance they discover the new beauties of this place more particularly: A goodly Court paved with fine Marble in Mosaïke worke, serves for a passage for those which are entred, and the goodly Fountaines which beautifie it, will not suffer them to goe farre, without fixing their eyes vpon their pleasing structure: The Pauillions and stately Chambers which are within it, seeme to haue beene built and embellished by the hands of delight and pleasure: For in them the *Grand Seigneur* eats most commonly, and takes his Recreations. The Bathes, Hals, and Galleries of this place, surpasse in their Magnificence the force of imagination: Wee may only say of them, that they are the buildings of the most powerfull and rich Monarchs of the Earth.

The *Sultans*
lodging in
Summer.

In another part of the *Serrail*, vpon a little pleasing Hill is built a lodging for Summer, whither the *Sultan* retires himselfe during the Canicular dayes, to enioy the fresh aire which is found there, and the pleasures of his Gardens, vpon the which he hath one prospect, and the other looks towards the Sea: The place is exceeding beautifull, but amidst this great diuersitie there is a Hall which opens towards the East, supported by rich Pillars of Marble like vnto the ordinarie Mansion of pleasure: It is enricht with the goodliest workes the *Leuant* can affoord, and furnished after a royall manner: The windowes haue their prospect vpon a little Lake of a square forme, made with admirable art: Thirtie Fountaines diuided vpon a Platforme of fine Marble which doth enuiron it, furnish water to fill it, and pleasingly trouble the silence of the place by their continuall murmure. The *Sultan* goes often vpon this Lake in a Brigantine, being followed by some Leasters, and Mutes, who minister occasion of delight, some by their pleasant encounters, the other by their ridiculous faces and gestures, and sometimes tumbling them into the water they giue him occasion of laughter: Hee himselfe is pleased to lay ambushe for them, to make them fall by the Platforme into the Lake.

The *Grand*
Seignours
Chamber.

From this Hall they passe into the *Grand Seignours* Chamber,

ber, it is proportionable in greatnesse to those of the Royall Pallace: The wals are after their accustomed manner covered with fine stone, in which are grauen many flowres: the Portals are of cloth of Gold, some are of Crimson Veluet embroidered with Gold and rich Pearle: The Bed is not inferiour in riches, the posts are of massie Silver, vpon which are set Lions of Chrystall of the Rocke: The Curtaines are of Greene Cloth of Gold, the richest that are made at *Bursia* in *Asia*, without any fringes, but in their place there hangs certaine Bels made of great Orientall Pearle: The worke is excellent and the price inestimable. The Covering hanging to the ground, is also of rich Cloth of Gold, the Cushions and Pillowes are of the same stuffe. This Bed is rather a piece of the Turkish pompe then for any necessarie vse: For the Turkes doe not vie these kind of Beds, but sleepe on the ground vpon Mattresse: whereof we will speake in the sixt Chapter. The floore of this royall Chamber is covered with *Persian* Carpets of Gold and Silke: The *Sopha*, that is to say, the places where the *Sultan* sits, are about a foot and a halfe from the ground, and covered with the like Tapestry, vpon the which are Cushions of Cloth of Gold. Over this seate is a Cloth of Estate of Wood covered with plates of Gold, enricht with stones, and supported by foure Pillars adorned in the same manner. In the midst of the floore of this Chamber hangs a rich Candlesticke of a meane greatnesse, and of a round forme, the midst whereof is of excellent Chrystall; the other parts are of Silver gilt, set with Turkeyes, Rubies, Emeralds, and Diamonds, whose diuersitie giue a pleasing lustre: In a corner of the said Chamber, vpon a Table of massie Silver, is a little Bason to wash his hands, It is of pure Gold enricht with many Turkeyes and Rubies, with Ewre of the same. Against the walls are set two Cupboards, whose doores are of Chrystall, which through their transparent light, shew about two dozen of Bookes richly covered, in the which the *Sultan* sometimes spends his time, and passeth away his cares in reading. Sometimes one of their Histories, and sometimes the true examples which are mentioned in the Old Testament. Aboue these Cupboards there is one lesse, in-

Great Monarchs should haue able men about them, & not Groomes whom they aduance, and are entertained by Fooles and Ignorants.

Libraries.

to the which the Treasurer of the *Serrail* doth euery Wednesday, put three purses filled: whereof the one is with Gold, and the other two are of Siluer, which the *Sultan* employes in his almesdeeds, and the gratifications which hee giues to the slaues that serue him, and which are his ordinarie Companie. Doubtlesse this kinde of people doe much imbase the glory of so powerfull a Monarch, and the shame to haue none about him but base persons, causeth him to be disesteemed. Soueraigne Princes should admit none but the ablest men of their Estates about their Persons. For as God hath in Heauen the Ministerle of the Angels, and other intellectuall creatures: So Kings, who are his liuely Images, should haue about them Men whose vertue and rare qualities of the mind haue raised aboue others. What entertainment can a great Prince find, in such abiect persons and so ill bred; and what seruice can hee receiue from a man drawne from the Stable, and from the profession of a Horse-keeper, or a Coachman, from a Huntsman, and the bawling of Hounds? What contentment from a brutish Faulconer, whilest that Men of merit are in contempt? This disorder is sometimes seene in the World, yea, in the Courts of great Princes to their shame, and to the great preiudice of the publique. Neere vnto this Chamber is a goodly Librarie, where are many Bookes, rich for their stately coverings, and precious for their workes, the immortall markes of the glorie of their Authours: This is called the secret Library; it is the most renowned of all the *Serrail*. There is another towards their Quarter which serue the Chamber, and the *Grand Seigneurs* Pages, filled with a great number of Bookes in all Languages, among the which there are to bee seene at this day fixe score Volumes of the ancient Librarie of Great *Constantine* of an extraordinary bignesse: They are about a fathome broad and two in length: Their leaues are of such thinne Parchment, as they seeme rather to be of Silke then Skinnies; most part written in letters of Gold, especially those which containe the Old and New Testament; their coverings are of Siluer gilt after the antique manner, set with a great number of precious stones. The price (without doubt) hath preserved them from spoile

spoile and ruine, where as the rest haue perished by the barbarousnesse of the Turkes, who sackt *Constantinople* in the time of *Mahomet* the Second: The *Sultan* holds them so precious as he will not allow any one to handle them.

The number of Gardens in the *Serrail* are not fewer in number, then are delightfull to looke on: The Prince hath his, the *Sultana's* theirs, and without this Imperiall House, there are eighteene planted towardes the Sea, whereof the fruites and reuenues are by the Law of State employed for the entertainment of the Princes Table; whereof we will speake elsewhere. He which hath the chiefe charge is called *Bostangibassi*, that is to say, great Gardiner, and is one of the most eminent Dignities of the Empire, he is many times much affected by his Master, and feared by the other *Bashas*, to whom hee may doe good and bad Offices with the Prince, when hee gouernes him alone in his walkes, and entertaines him in affaires of Estate.

Two Mosques serue in the *Serrail*, for their Deuotion: The one is towardes that Quarter where the Prince and his Officers lodge; and the other is neere the Lodging of the women and their slaues. And although the Turkes will not admit of the vse of Bells; yet there are a great number of little Clockes in the *Serrail*, which strike the houres both by day and night. The *Grand Seigneurs* Pages are instructed to keepe them: and most part of the men of qualitie in the *Serrail*, and likewise the women haue little Watches, whereof they make vse. This is all that can be written of the *Grand Seigneurs Serrail*, at the least that can come vnto the knowledge of Christians, to whom the entrie (vnlesse it be vpon the dayes of *Dinan*) is expresly forbidden, and the inward parts of this Imperiall House, whereof wee haue spoken, may not be seene by them, vnlesse the Prince be absent; and yet hee must haue some particular friendship with the Officers of the *Serrail*, and monie in his hand, the which doth not only open them the closest Gates in *Turkie*, but doth facilitate the most difficult affaires, through the auarice of the Turkes, to the which all their other passions seeme to yeeld. Let vs come now to the *Grand Seig-*

news Exercises, to his manner of living, to the number of his Officers, and other particularities of his Crowne: But let vs begin by his Coronation.

CHAP. III.

Of the Coronation of the Turkish Emperour.

AFTER that death (who strikes with an equall hand, as well the stately Pallaces of Kings, as poore Cottages covered with straw) hath taken out of this World some Turkish Emperour, he of his Children which is destinated to the succession of his Scepter, parts from the government whither his Father had sent him (the which most commonly is *Magnesia* a Province in *Asia*) and comes secretly to *Constantinople*, and into the *Serrail* by that Port which looks towards the Sea; for the passage whereof the *Bostangibassi*, which is the great Gardiner, goes to receive him in the Imperiall Galley vpon the side of *Asia*, passeth the straight, conducts him into the *Serrail*, and leads him into his Fathers Throne, whither the great men of the Port, that is to say, of the Court (for so they call it) come to adore him, and to acknowledge him for their Prince. Presently the *Basha* which is Gouvernour of *Constantinople* causeth Proclamation to be made in the Citie, & then throughout all the Empire: *That the Soule of the invincible Emperour Sultan N. enioyes an immortall Glorio, and an eternall Peace; and that the Empire of Sultan N. may flourish and prosper in all felicitie for many yeares.* The third day after they hold the great *Dinan*, which is the generall Councell, where as all the great Men of the Court and Officers of the Crowne assist, and resolve concerning the affaires of the Estate: The Emperour doth not assist; yet he is in a Chamber neere, and sees but is not scene, and heares through a Lattice window what they treat of, and what they say. At the end of the *Dinan* all these Officers, goe by foure and foure, or by sixe and sixe into the Chamber where the *Sultan* is, and there without speaking any thing

thing make a low reuerence, and so passe on, going forth to another doore: They returne to the *Dinan*, where as Dinner attends them. The *Sultan* dines at the same time; and after halfe an houre, (which is all the time he spends at the Table) he mounts vpon a stately Horse, being followed by the chiefe Commanders of the Warre, hee shewes himselfe to his people of *Constantinople*, and receiues from them their cries and acclamations of Ioy: which are, *Live, and long may Sultan N. Raigne*. Hee goes to some Mosque where his Predecessours haue beene buried; Hee makes his prayers, which being ended one of the twentie Preachers of his Court goes into the Pulpit, and by a short discourse giues him to vnderstand after the Turkish manner the greatnesse of the charge whereunto God hath called him, exhorts him to haue a care of his Estate, and especially to the maintenance and increase of *Mahomet's Law*. The Sermon being ended, the same Priest doth blesse him seuen times, and at euery time the people answer *Amen*. At the same time the *Moufti*, or high Priest of the Law who is present, makes him to take the Oath vpon the *Alcoran*; Girds him with the Sword which in old time *Ottoman* did weare; and blessing him sayes these wordes, *God send you Ottomans Bountie*: They doe so much honour the vertues of this Prince, who raigned about three hundred and twentie two yeares since, as they wish them to his Successors. I haue heard a Prince of the Turkish Emperours house say, That the Learned in their Historie report, that *Ottoman* going thorough the Towne of *Prussia*, being the chiefe of his Empire, hee said aloud vnto the people, that whosoever were an hungrie, thirstie, or naked, let them come vnto his house, he had wherewithall to feed and clothe the poore. After the *Moufti* the people blesse him with their loude cries: Thus charged with all these blessings hee goes to horsebacke, and carries them backe to the *Serrail*, where he busies himselfe to cause his brethren to be strangled in his presence, whom hee had caused to come from the places where they were resident: For it is written in their custome, *One God in Heauen, one Emperour vpon Earth*: They beleue this is the only meanes

*Nec Regna so-
cium ferre nec
sede sciunt, Sc.
nec.*

to settle the Estate, and to diuert the Ciuill Warre which the pluralitie of Princes might breed: They haue often this Pro- uerbe in their mouthes, *That a Kingdome and Losse, admit no Companion*: Their Errour makes them beleue that the Princes of their bloud are such. This bloudie custome hath been rigorously obserued for three hundred yeares and more, vntill the Raigne of *Achmat*, who died in the yeare 1617. who gaue life vnto his brother *Mustapha*, and at his death left him his Scepter: But the Officers of his Crowne tooke it from him with his libertie, and kept him prisoner in the *Serrail*, to make *Osman* his Nephew Raigne in his place, who was afterward miserably massacred by the people, and the same *Mustapha* restored to the Throne, where the incon- stancie of his Fortune suffered him but few dayes, after which the *Bashae's* shut him vp in his first Prison, and seated in his Throne *Amurath* the Fourth a young Prince brother to the vnfortunate *Osman*.

The *Sultans*
bountie at his
Coronation.

The Largeesse which the *Sultan* makes at his comming to the Crowne, is distributed after this manner. Hee must giue vnto the great *Mufti* two thousand five hundred Sequins, as much to the *Grand Vizir*; the other of the *Vizir* or *Bashae's* haue either of them two thousand, the *Cadilesquers* euery one two hundred and fiftie Sequins, the *Testerdars* euery one of them as much; the *Capigibassi* euery one a hundred; the *Aga* of the *Ianizaries* two hundred and fiftie, the *Iman* Royall hath but five and twentie: the most famous Doctours of the Law receiue threescore, the other which are inferiour haue euery one thirtie two Sequins. They giue fortie to the *Bas-ron/amegi*, that is to say Journalists, fortie to the *Carasma-efabegi*, or Comptrouler of the Royall Tribute; twentie to the *Mucatagi*, which keepes the Bookes of the *Diuan*; sixteene to euerie *Mutaseragas*, which are men at Armes; eight to euerie *Spahi*, or light Horseman, and moreouer five *Aspres* by the day in augmentation of their pay. Euery Deputie of the *Testardar*, hath five and twentie Sequins: The chiefe of the Pauillions of the field, called by the Turkes *AlmieBar Bassi*, are set downe in the Roll of this Royall distribution euery one

one for five and twentie Sequins : They that lead the Horses before the King, called *Sarrassis*, haue either of them eight : The *Serchais* haue as much ; The *Meirery*, which beate the Drums before the Prince the like summe; the *Sardis*, foure ; the *Capis*, eight; the *Casnadaris*, eight; and the *Snalaris*, who carrie water to the *Grand Seigneur*, the like summe. The *Emirs* haue a better portion, either of them hath a hundred. The *Ianizaries* by their violence haue broken the bounds of the Monarchs liberalitie to them, they giue them more or lesse according to the time and necessitie they haue of them ; their pay is alwayes increased at the least an *Aspre* by the day. The Groomes of the Stable and Cookes haue equally eight Sequins a peece; and they which pray vnto God after the Turkish manner, in the Chappels where the *Sultans* are buried, haue no more. This largesse and distribution of *Sultanins*, or Turkish Sequins, amounts (by reason of the great number of those which receiue the Portions) to grest and immense summes of monie.

The fourth day following, he takes his Gallion, and goes by Sea to a Garden inuironed with a Parke neere vnto the *Arsenall*; the Turkes call it *Afemi*, that is to say, the house of Pleasure ; and there he hunts some houres, and courseth what Beast he pleaseth; If he take any thing, the Turkish Superstition teacheth him to hold it for a good signe. From his sport he goes to affaires, he visits his *Arsenall*; and hauing neere him the Generall of the Sea, called Captaine *Bassa*, hee makes him to giue an account of the affaires of the Sea, what number of Vessels there are fit for the warre, what Men, what Armes, and what Munition is in them : being thus informed of his Sea forces, he returnes to his *Serrail*. The next day which is the fift after his Coronation, the *Grand Vizir*, or according to the Turkes, *Vizirbaixem*, that is to say, the Supream *Vizir*, goes vnto him, and in few words yelds him an account of the generall affaires of his Empire. And as the Turkes haue Almes in singular recommendation, these first dayes of Coronation, after the Prince hath giuen a Largesse vnto the people, in casting of money in the streets where hee passeth, hee

Gaspard Zeb-
lick, Chancel-
lour to three
Emperours,
Optare se dice-
bat omnes Reges
aliquando pri-
uatos pauperes-
que fuisse. Ne-
que enim satis
miseretur qui
nunquam fuit
miser. Aeneas
Sylvius lib. 1.
Comment. de
rebus gest. Alph.

vseth great Charitie to Hospitals and Prisons, in such sort as the charges of the pious Actions, were found to amount during the Raigne of *Amurath*, Father to *Mahomet* the third, who liued when as *Henrie* the Great made *France* happie by the felicities of his Raigne; to the summe of one hundred and threescore thousand pounds sterling, which is in their money foure hundred thousand Sequins. Doubtlesse, the presages of their Raigne cannot bee but fortunate, when as they are accompanied with good Works, and Charitie is a powerfull support to a Crowne. It were to bee desired (said a great Man) that Soueraignes had tried the condition of a priuate Man oppressed with misery; to learne compassion, for no Man is sensibly toucht with the estate of a miserable Man, but he that hath beene so.

After the fift day, the Ladies of his blood, be they Virgins or married to some *Basha*, goe to visit him: He receiues them very graciously, honours them with many rich Presents of precious stones, and grants them what fauours they demand, be it for the aduancement of their Husbands, or for his bounty to some other person. But this new *Sultan* is no sooner seated in the Imperiall Throne of the Turkes, but hee doth presently imitate the proud arrogancie of his Predecessours, and takes with the Scepter the vanitie of the proud Title where- with they are putt vp; the following Chapter will shew it.

CHAP. IV.

Of the Titles and Qualities which the Turkish Emperours take.

Secundares a-
rioribus stimu-
lis animos exple-
rant; quis mis-
eria toleratur,
felicitate cor-
rumpimur.
Galba said it to
Plato in *Taci-*
lus lib. 1. hist.

THE prosperities of the World are a triall of the force of the minde, rather then aduersities: These are more easie to beare: those doe commonly puffe men vp to a dangerous insolencie. But where are great prosperities found but with Princes? If they vse them soberly, their modestie binds Hea- uen to the preservation of their Estates, and would force men

to cherish their memorie. The Turkish Emperours are neuer crowned with this me; it; their breeding to the excesse of vices rather than to the continencie of vertue, doth not make them capable to know themselves, and the excesse of the prosperities of their Empire transports them to pride. So as if Heaven suffers them to continue in the Monarchie of the East, it is to punish our disorders. Their actions doe not only shew their Pride, but their Titles speake it more plainly. *Solyman the First* of that Name stiled himselfe Master of all this Soueraignes of the World. Behold the Qualities which he did assume. *Solyman Solyman, Othoman, King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God.* Hee caused it to be written vnder his Portraite, the which *Solyman* the Second his Sonne did vsually keepe by his bed side. This man was no modester then his Father, for if he hath not set downe in his Titles that hee would be the only Prince of the World, hee hath often deliuered it in his words; *By the Soule of my Father* (said he being in *Hungarie* at the siege of *Buda*) *seeing there is but one God Governour in Heaven, is it reasonable there should be but one Monarch vnder and gouerne the inferior World.* The rest which haue followed in the Succession of the *Othoman* Estate haue vsed the same vnto our dayes. *Achmat* the First, who died in the yeare 1617, treating with the inuincible Monarch *Henry the Great*, by the meanes of the *Seigneur of Breves* his Embassadour at *Constantinople*, causeth to be set downe in the beginning of the Articles which were sent into *France*, the Titles which follow: *In the name of God, a marke of the high Family of the Othoman Monarches, with the beantie, greatnesse, and splendour thereof, so many Countries are conquered and gouerned. I, who am by the infinite graces of the Iust, great, and all powerfull Creatour and by the abundance of Miracles of the chiefe of his Prophets, Emperour of victorious Emperours, Disposer of Crownes to the greatest Princes on the Earth, Seruant of two most sacred Townes, Mequa and Medina, Protector and Gouverneur of the holy Ierusalem, Lord of the greatest part of Europe, Asia, and Africa, conquered by our victorious Sword, & terrible Lance:*

F

That

Regem non faciunt opes;
 Non vestis Tyria colat,
 Non frontis nota regia
 Non auro nitida trabes.
 Rex est qui posuit metus,
 At divi male pectoris:
 Quem non amicis impotens,
 Et nunquam stabilis favor
 vulgi precipitis monet, Senece,
 in Thyest.

That is to say, of the Countries and Realmes of Greece, Themiſuvar, Bolnia, Seghetar, and of the Countries and Realmes of Asia, and Natolia, of Caromania, of Egypt, and of all the Countrie of the Parthians, of the Curdzes, Georgians, of the Iron Port of Tiflis, of Seruan, and of the Countrey of the Prince of the Tartars, named Serin, and of the Company called Cipulac, Cyprus, Diatbeck, Alep, Ertzerum, Damas, Babylon, the abode of the Princes of the Gurdes, of Bazera, Egypt, Arabia the Happy, Abes, Adem, Thunis, Goulette, Tripoli, Barbacie, and of so many other Countries, Islands, Streights, Passages, People, Families, Generations, and of so many hundred Millions of victorious Souldiers, which live under the obedience and iustice of mee who am the Emperour Achmat, Sonne to the Emperour Mahomet, of the Emperour Amurath, of the Emperour Selim, of the Emperour Solyman, of the Emperour Selim, and by the grace of God the recourse of the greatest Princes of the World, and the refuge of honorable Emperours. They add to this pride the contempt of other Princes, whom they esteeme little better than their Vassals. Doubtlesse, such Emperours which have nothing great but the extent of their Empire, are like yntogilded Colloſſes, which outwardly represent a forme of some Divinitie, and are within nothing but earth or Plaister. Prouinces, Riches, Robes of Purple, and a Diadem, make not a King; but Vertue and Wifdome. A Monarch which commands his passions raignes doubly, and entering into himselfe, prooues the effects of this veritie necessary for a Court: That the Prince which knowes himselfe to be a Man, will neuer grow proud.

CHAP. V.

Of the ordinarie attire of the Grand Seigneur,
 and of his daily Exercises.

THe Turkish Emperour doth not differ much from his Courtiers in his ordinary Apparell: Only hee wears them

them somewhat longer, and his shooes are without buckles, and cut in leaues: But when hee adorne himselfe to honour with his presence the solemnitie of some great day, at the Circumcision of the Princes his Children, or to make his entrie into *Constantinople*: his Robes of Cloth of Gold, set with Pearles and great Diamonds giue the Maiestie of his person a glorious lustre: This is the glory of such Princes. Maiestie consists in Vertue, and not in the pompe of Habits. A King should rather shew himselfe a King by his vertuous carriage and his authoritie, than by his Robes.

The *Sultans* differ not much in their Habits from their Soueraigne Prince: They weare breeches like vnto his, and vnder them linings of fine Linnen; Their Robes are of the same stuffe, and their shooes in like manner: They sleepe like vnto him in their Linnen lynings, and little Cassocks of Silke pinckt, which goes little beneath the waste.

The Prince riseth with the Day, and the Morning sees him begin his Prayers after the Turkish manner, wherein hee spends halfe an houre: After this hee writes as much, during the which they bring him some cordiall thing, which hee takes presently: Then reading followes for a whole houre, but it is many times without fruit; for that hee entertaines the time with fabulous Bookes: It is true that some *Sultans* haue taken delight to read the life of Great *Alexander*, and some others haue caused *Aristotle* to be expounded vnto them. An ignorant Prince is a Pilot without Card or Compasse. *Alphonso* King of *Arragon*, called such Princes by a Name, which I forbear to mention, for the reuerence I owe to Kings. Hauing read, if it be a day of *Dinan*, or of Counsell, he giues Audiance to the *Grand Vizir*, who comes to make report of that which hath beene done, and he receiues the veneration of other Officers. From thence he descends into his Gardens or walkes, contents his eyes with the aspect of goodly Fountaines, and pleasing Alleyes; and feeds his eares with the fooleries and scurrilities of his Iesters and Dwarfes which follow him. At his returne hee falls againe to reading, if hee haue any delight in it, or to some other exercise, vntill he call

for Dinner, the which is speedily serued: Hee neuer spends a-
boue halfe an houre at the Table, from the which hee goes to
his Prayers at noone, where after his manner hee entertaines
the Diuinitie. But how variable is humane inconstancie: from
this pious exercise he passeth to the embracings of humanitie,
and entertaines himselfe with his Women for some houres;
vntill the time of Prayer at Night doth force him to leaue
them: When that is done, hee makes another walke into his
Gardens, and being followed by his Iesters and Dwarffs, hee
entertaines himselfe with their fooleries. The last Office calls
him to his Chamber, it is that which the Turkes say, when as
the day is spent and in the obscuritie of the night, where hee
imployes himselfe vntill Supper time. These are his im-
ployments in generall: Let vs now speake of them in par-
ticular.

CHAP. VI.

Of the Grand Seigneurs Table of his Meate, and of his sleepe.

THe *Grand Seigneur* eats three or foure times a day in
Summer, but lesse in Winter: He sits crosse-legged after
the Turkish manner: Most commonly his Table is low, made
of massiue Siluer, with a little border about it two fingers
high, like vnto a Table of Accomprants which tell money.
There is another of pure Gold, enricht with diuers precious
stones, whereon he feeds three or foure times in the yeare: He
hath a great Napkin to couer his knees, and another vpon his
left arme; On the one side are many Loaves made of three
sorts, very pure and delicate, wherof the Graine is gathered
at *Bursia* in *Nasolia*, and is reserued for his mouth: They
knead it with Goats Milke, whereof they feed a great troupe
to that end in the Wood of the *Serrail*. His Cookes are at
worke before day, for hee himselfe rising with the Morning,
they haue alwayes meate ready if hee should call for it: The

Essay

Essay is taken at the Kitchin in the presence of the *Capiaga*, or Master of the Household, and they serue it vp in dishes of gold couered: His *Agalaris*, or Familiars goe and receiue it at the hands of the *Capiaga* without: For there is another of the same Office within, who goes not into the Kitchin, hee carries them to him that serues at the Table, who is vpon his knee: They serue out thirtie Dishes, in the which are thirtie sorts of meates; the Table is round, and stands vpon a Vise which turnes as it pleases the Prince, for no man carues him, neither doth he himselfe vse any Knife; his bread is so tender as it will not endure any, he breakes it with his fingers without any trouble; so doth he his meate prepared with the like delicacie: They serue no Salt vnto him, and whatsoever hee eats is not seasoned with Spices, his Physicians forbidding it in the Kitchin. The daintiest meat for his royall mouth are roasted Pigeons, whereof they serue a dozen in a *Capson* or Platter: Pullets, Lambe, or Mutton, roasted & boyled are after the Pigeons, which hee loues best: Hee makes a signe (for at his Table no man speakes any thing) that they should carrie of this meat what he pleases to the *Sultana's* whom he affects most: Sometimes the dumbe men and the Iesters haue a part: His *Agallaries* or Familiars are highly gratified, when hee casts them one of his Loates, they kisse it, and giue it vnto others for a testimonie of a singular fauour. In the silence which is strictly obserued at his Table, as well by himselfe as those which doe assist, there is an ordinary entertainment in a dumbe fashion by signes and the gestures of the Mutes, and the Iesters which are instructed therein, practize the abilities of their wits: He doth vsually drinke a liquour made of many sorts of fruits mingled with the juice of Citrons and Sugar: He swallowes it in a spoone of wood, although they serue him with little Cups of Porcelaine and others of *Indian* Nuts, set vpon a foot of gold enricht with stoner. They do not serue any fruit before Dinner, his last coorse is a Tart, and if he eats any fruit, it is at his after-meales, and likewise Parmisant, whereof they make great esteeme in *Turkey*.

In the time of *Ramedan*, which is the Turkes Lent, they

doe not serue him in vessels of Gold, but in yellow Porcelaine which is most precious and hard to be recouered. Hee fasts from the Sun-rising vntill night, when it is lawfull for him to leaue his fast, and to eat what meate hee pleaseth: Fish comes seldome into the *Serrail*, but when the desire of the *Sultana*, or the Appetite of the *Agalaries* causeth it to be brought from the Sea.

The *Grand Seigneurs* Bed is not made while it is day in the Chamber where hee lodgerh, they make it only when he goes to his rest: that whereof we haue spoken is only a Bed of State. The Groomes of his Chamber lay vpon the floore a Mat, and vpon it a fine Turkey Carpet, whereupon they lay a Matresse and a Bed of Feathers: The sheets are of fine Linnen, and the couering of goodly Carpets: In Winter they vse Couerings of white Wolues or of Sables, which keepe the Prince from cold. After his Bed is thus made, they straine ouer it many strings of Silke, vpon the which they lay Cloth of Gold, or rich Tapestry to make the Tester and Curtaines: This Couch being made, the same Groomes of the Chamber goe and fetch the Emperour, and bring him to his rest with a little Turbant on his head in stead of a Night-cap: Whilest hee sleepest they watch; one stands at the doore of the Chamber, another at his Beds side, to raise vp the Clothes and to couer him if it be needfull: Two others are at the Beds seete with two Torches, which they neuer put out vntill the *Sultan* bee risen. Their Guard continues three houres, after which they are relieued by their Companions. Thus hee rests which troubles all *Europe*, disquiets *Asia*, and afflicts *Africa*, and the shoare of the *Mediterranian* Sea with his Fleet.

CHAP. VII.

Of the grauitie of the Grand Seigneur, and of the dumbe discourses which are made in the Serrail.

THAT Prince of the Iewes which made choice rather of the scourge of Pestilence then the rigour of Warre, had reason

reason to say that hee had rather fall into the hands of God, than to those of Man, for the one is a plentiful and inexhaustible Fountaine of all Mercie: The others are unpittifull, although they be created after his Image. It is lawfull, yea, it is commanded to speake vnto God, and to begge those things which are necessary; and in the World it is a crime to presume to speake vnto Men. The true Table of this humane Pride made be drawne from the *Serrail*, at this day the principall seat of the Arrogancie of Princes: for there it is not only forbidden to speake vnto the *Grand Seigneur*, but he that dares to lift vp his eyes to looke him in the face, is guiltie of a great crime: so as all the *Basbaes* of his Court, except the *Vizir*, the *Musli*, and the Physician, going towards him to reuerence him, or rather to adore him, haue their hands ioyned and their eyes cast downe, and in this posture inclining themselves to the ground, they salute him without seeing him, although they be before him. When he goes into the Citie, they which present any Petitions vnto him, to haue Iustice from him, when they cannot obtaine it from his Officers, lift them vp vpon the end of a Reed, and themselves lie prostrate on the ground by humiliation. Other men which are of his Family, speake not vnto him but by signes, and this dumbe language is practised, and vnderstood as readily in the *Serrail*, as a distinct and articulate voice among vs. For which cause they vse the seruice of as many dumbe men as they can find; who hauing accustomed others to their signes and gestures make them to learne their Language. The *Sultana's* doe the like. The grauitie of his person, and the custome of the Empire forbids him to speake to any. The *Sultana's* his women practise it, they haue many dumbe slaues in their *Serrail*. *Sultan Mustapha* Vnto *Osman*, who in the end of the yeare 1617 held the Scepter of the Turkish Empire, for that he could not accustome himselfe to this silent grauitie, gaue occasion to the Councell of State to complaine of him, and to say that to speake freely vnto his people as *Mustapha* did, was more fit for a *Janizarie* or a Turkish Merchant, then for their Emperour. They contemned him, and held his freedome and familiarity

In the descrip-
tion of *Aethio-*
pi by Don
Francisco Alua-
rez, printed
1558.

miliaritie vnworthy of the Empire. To play the *Sultan* in
state, he must not speake, but by an extraordinary grauitie
make men to tremble with the twinkling of his eye: For the
frowning arrogancie of the Turkish Princes is growne to
that insolencie, as he liues amongst his Subiects as some diuine
thing, adored by the dumbe admiration of his slaues. The
Emperour of the *Abyssines*, whom they doe vulgarly call
Prete-Iean, is also blamed for pride, although it differs from
the Turke: He speakes, but he suffers none to see him, saying,
that being the Image of God in the Soueraigntie of his Em-
pire, he must imitate him in his answeres, wherein God speaks
and is not seene. When as the Master of the Ceremonies brings
any forreigne Embassadours vnto him, it is most commonly
by night: His Halls and Chamber are full of Torches bur-
ning; and he himselfe is hidden in his *Mustabe*, or Royall
Bed, before the which there are five Curtaines drawn, where-
of that in the midst is of Cloth of Gold, the rest are of Silke.
The Master of the Ceremonies speaks with a loud voice *Han-*
ca, Hialebuchia abeton: that is to say, I bring those vnto thee
whom thou hast commanded me: Hee repeats it often, vntill
he heare a voice from within which saith, *Casacinele*, which
signifies enter in: At this voice all they which heare it bow
downe and make a low Reuerence: Then they aduance a little
making staves at euery six steps, repeating the same words, and
being come neere vnto the Curtaines they heare the same
voice *Casacineles*: Then they aduance a little farther, to heare
the words of *Prete-Iean* who speakes and is not seene, and
answeres the demands which they make vnto him. Some per-
tie Kings of the *Indies* keepe themselves so retired, as they ne-
uer speake but to one man; and he receiues the demand, which
they will make vnto the King, by the mouthes of fiftie others,
who deliuer it from one to another, vntill it comes vnto him.
The grauitie of a Prince should rather appeare in his man-
ners then in his silence: and his wisdom should make him
more venerable, than all the fantastique fashions of speaking
and commanding. If the Prince will imitate God, as he is a
living Image, let him know that three things shine in the di-
uine

Andrew Corfall
a Florentine
writes it to
Julian de Me-
dicis, in a Let-
ter from Co-
chin a Towne
of the Indies.

uine Maieſtie, Power, Wiſdome, and Bountie. Let them adde vnto their Soueraigne power of Command, the effects of wiſdome, and thoſe of a Royall bountie. By theſe they ſhall raigne ſecurely in their Eſtates, and ſhall be more cheriſhed and honoured, then by the vaine geſtures and ſignes of their puſt-up grauitie.

CHAP. VIII.

How the Grand SEIGNEVR receiues the Embaſſadours of Forreine Princes, and the forme of his Oath in an Alliance.

There are two ſorts of Embaſſadours which come to the Turkiſh Court; thoſe of Kings, and others of inferiour Princes: The firſt who without contradiction haue the precedence, muſt likewiſe haue it in this Hiſtorie. We will ſpeake of their Reception, and will take for a Preſident that of the Embaſſadour of France. Being arriued at *Pera*, hee paſſeth within few dayes after to *Conſtantinople*, ſees the *Muſti*, viſits the *Grand Vizir*, ſalutes the *Beſtaugibaſi*, or great Gardiner, vſeth ſome complements to the *Teſtardar*, or high Treasuſer, and performes ſome teſtimonies of honour and courteſie to the other great men of the Port, to make them favourable vnto him vpon occasions. After this they aduertise him of the day, when he ſhall be receiued to kiſſe his hand; It is vſually vpon a day of *Dinan*, when as the *Sultan* giues audience to his principall Officers: The *Grand Vizir* calls the *Dinan* or aſſembly of the Councell, hee ſends for all the *Chaux*, the *Muſtaſeraga* which are thoſe of the light Horſe, the *Spahis* who are alſo of the Cavallerie, the *Ianizaries* which are Footmen: All which with their Leaders haue commandement to arme and attire themſelues with as much ſtate as may be, to let the Embaſſadour ſee with the curioſitie of their Armes, the pompe of this great Court. They come into the *Serail*, and ranke themſelues in the ſecond Courty (whereof

(whereof we haue formerly spoken) where all together make a bodie of stately troupes. The Embassadour aduertised of the houre appointed, parts from his lodging at *Pera* attired vpon his own Clothes with a Robe after the Turkish manner of Cloth of Gold curled, and furred if the season require it with Sables: His Gentlemen and Secretaries are attired in the like Robes, but the stuffe is not so rich, wearing on their heads caps of blacke Veluet like vnto the Masters of the Accompts in *France*: He hath twenty seruants attired in Robes of Scarlet, which the Turkes call *Ferrages*: and vpon them other long Robes of the same stuffe, and on their heads caps of blacke Taffatae: The foure *Dragomans*, or the Kings Interpreters are of the number, the Captaines, Masters of Ships, and other Frenchmen doe accompany him. Being thus followed, hee passeth the Channell of the Sea, which separates *Pera* from *Constantinople*, being twice as broad, as the Riuer of *Seine* is at *Paris* before the *Louuer*: Being come vnto the other shoare, hee findes many goodly horses for him and his followers, which the Turkes that are friends to *France*, send him to carry him to the Citie. At the entry whereof hee finds many *Chaux* and *Ianizaries* which attend him to conduct him to the *Serrail*: Two *Choux Bassi* goe of either side of him, the other Turkes goe before: In this order hee comes to the Imperiall Pallace, at the Gate whereof he finds two *Capigis Bassis* who receiue him, and lead him to the *Grand Vizir* in the Hall of the *Diuan*, (that day they dispatch little businesse) he sits right against the *Grand Vizir* vpon a forme without backe or supporter, covered with Cloth of Gold. Therefor a little time by the helpe of his Interpreter or *Dragoman*, they entertaine themselves with discourse, vntill that the *Grand Vizir* commands Dinner to bee brought: The Steward of the *Diuan* serues it presently, where some other *Basbas* doe assitt: Their fare is more delicate then vsuall, and in greater abundance, for the which the Chamber of Accompts in the *Serrail* sets downe a thousand Crownes. There is a *Dragoman* which doth assitt the Embassador to entertaine the *Basbas*. In the meane time his traine is carried to dinner in.

in a low Gallerie, where a Table is prepared in this manner : A great Tapeſtrie is laid vpon the ground , and ſome diſhes are ſet very thicke and ſparingly : Their Meates are *Panado* made with Sugar , and ſome broths with Pullets, two men carrying as in a Scarfe a certain veſſell of boiled Leather, like vnto a Bagipe, in the which they carrie *Cerbes*, (the which is a Drinke made of the iuice of Citrons, water, and Sugar) They giue to euery one drinke in his turne, in a Cup of Copper tinned, and they goe betwixt the Diſhes to ſerue them more commodiouſly. The Embaſſadour and his people hauing dined in this manner, hee retires to a certaine place neere vnto the Gate of the *Sultans* Quarter, where they attend vntill the Officers of the *Dian* haue had Audience of their Maſter; after which they all retire, except ſuch *Baſhaes* as remaine about his perſon : Then the Maſter of the Ceremonies goes for the Embaſſadour, and brings him to the Emperours lodging; The *Capiaga* aſſiſted by many Eunuches receiues them at the Gate, and conducts them into the Imperiall Chamber, whoſe walls are within couered with great plates of Gold and Silver, enricht with ſtones and Pearle : At the entry thereof two *Capias*, or Porters take him vnder the Armes, not to kiſſe the Emperours hand, but his Robe. This vnworthy cuſtome to lead the Embaſſadors of forreine Princes by the Armes, growes from the treacherie of the Turkes themſelues. *Biaze* the Second, ſonne to him that tooke *Conſtantinople* going one day to a Monafterie, hee found in his way a Religious man of his Law of the order of the *Derui*: This Monke of the *Alcoran* ſeeing the Emperour, ran towards him to execute his deteſtable deſigne : coming neere vnto him he demands an Almes : and in ſaying his *Aitabithi*, that is to ſay in the Name of God, hee drew a Semiter from vnder his Robe of Felt, with the which *Biaze* had beene murdered, if his Horſe in bounding had not receiued the greateſt violence of the blow; yet hee was hurt, and this wretched Parricide had alreadie liſted vp his arme to double the blow, if *Baſſa Schender* had not ſuddenly beaten him downe with his *Bofdaguen*, or Poll-axe. After which it was

ordained, that whosoever should come to salute the *Grand Seigneur*, should be led vnder the Armes by *Capigis*; And this custome hath hee carefully obserued. Wee doe not read that there was euer any stranger but suffered this Rigour, except an Embassadour of *France*, named *Monsieur Nouailles* Bishop of *Aix*, who was sent to *Selim* the Second, by King *Charles* the Ninth, to mediate some accommodation for the *Venetians* affaires: comming into the Chamber, when as the *Capigis* had laid hold of his Arme he scattered them with his Elbowes, and spake aloud, that the libertie of a Frenchman, and the dignitie of a Bishop could not endure to be led like a slaue: And so leauing the *Sultan* and those that were in the Chamber amazed, he went freely to his Reuerence, and would not cast himselfe at his feet, as others doe, but inclined a little to kisse his Robe.

When the Embassadour had kist the *Sultans* Robe, who sits vpon Cushions of Cloth of Gold curled, he retires backward with his face alwayes towards the Prince, and plants himselfe against the wal of the Chamber, to giue way to the Gentlemen of his Traine, who goe likewise to kisse his Robe: And then he presents the Letter which the King sends written in the Turkish Tongue. The *Grand Seigneur* answeres nothing for the present; his *Grand Vizir* doth only speake some wordes to dismisse the Embassadour, who goes out of the Chamber hauing made a Reuerence in bending downe his head, but doth not vncouer it. But you must obserue that no man comes to kisse his Robe, vnlesse hee be attired in Robes after the Turkish manner, giuen him by the *Sultan*, the which is the Present of a Soueraigne to a subiect or slaue: For this cause the *Grand Vizir* forgets not to send vnto the Embassadour such Robes as are set downe by the Ordinance of the Custome of the Empire, that is to say, two that are rich for the Embassadours person, and one for either of his followers: Moreouer euery Embassadour must haue a Present for the *Grand Seigneur*, the which he sees first before him thorow a Lattice window, whither he is carried by *Capigis*: There he busies himselfe to looke on it, whilst the Embassadour and his

his Gentlemen doe their Reuerence ; so as they can see but halfe his face. To this purpose a generous action performed by the said *Monsieur Nouailles* Embassadour to *Charles* the Ninth is worthy to bee related. *Mahomet Grand Vizir* to *Selim* the Second prest him much not to forget a stately Present for his *Sultan*, and sent him word that if he had none ready hee would furnish him. This Embassadour went, of purpose, to kisse his Robe without any Present. The *Basha* reproacht him, and imputed it to contempt that hee had not giuen any. The *Seigneur* of *Nouailles* made answer that the King his Master, who was the first and greatest Monarch of Christendome, hearing that *Selim* demanded it as a Tribute, had forbidden him to present any. Thus in gining none, he seruued his Master profitably and honourably ; leauing among the Turkes a great admiration of his generous dexterity, and carried backe into *France* the glorie which those Embassadours deserue, whom vertue and not fauour haue aduanced to such Charges.

Other Embassadours of inferiour Qualitie to a Royaltie, receiue Robes in like manner to goe and salute him: But they enter not into the *Serrail* with so much Pompe, neither are they feasted, nor haue so much familiaritie with the *Grand Vizir*, yea, there are some which sit not in his presence. Thus the Turkes can measure the honour which they doe vnto men, according to the Qualitie of the Princes which send them, whose persons the Embassadours represent. They haue long hands and portatiue eyes, to see into the Realmes that are most remote to their Estates:

[The forme which the Turkish Monarches vse to sweare a League or Alliance with any Forreigne Prince, is no lesse specious than fraudulent; for most commonly they hold nothing that they promise, and their Oaths are as false as those of Louers; thus they Court all the Estates of *Europe*. When as *Marin Cabalus* a Man doubly famous as well for the lustre of his Birth as for knowledge, was at *Constantinople* Embassadour for the Venetian to renew the League with the Turke, *Selim* sware it in this manner : I sweare and promise by the

great God which hath created Heanen and Earth, by the soules of senentie Prophets, by mine owne, and by that of my Ancestors, to obserue with the Seignourie of Venice, all the points and rights of the League and Friendship which hath beene entertained to this day, and to hold them for sacred and inniolable, as they are declared by my Signature. But he brake it suddenly; for *Iean Mique* a Spanish Iew, chased out of Spaine by King *Ferdinand*, as a dangerous Spie, to Europe, who had runne thorow all the Prouinces, hauing related vnto him that the *Arsenal* of Venice had beene burnt, and that there was want of victuals in that State and Seignourie, he perswaded him to the warre of Cyprus, which he said did belong vnto him as *Sultan* of Egypt, and King of *Palestina*, whereon Cyprus as well as *Rhodes* depended, as Homagers. *Selim* vnderooke it without any other subiect, and made himselfe Master thereof in short time, taking this Realme from the *Venetians*, who had kept it long: So to be a Turke and to keep his faith, are incompatible things.

CHAP. IX.

Of some Mannall Workes of the Turkish Emperours, and of the Religious custome which they obserue, to line of the labour of their hands.

THE Authour of the Alcoran, hath deckt the deformities of his Law, and couered the falshoods thereof with some lustre of truth, to make them passe the better amongst his followers: Among the many Rules which hee prescribes them, he enioynes them to labour and doth assure them that hee is not worthy to liue, that doth not labour with his hands. The people doe not only obserue it, but the respect of this precept is crept into the Imperiall Throne of the Turkes; The Sultans embrace it, and of twentie Emperours which haue swayed

swayed the *Othoman* Scepter, yee shall hardly find one which hath not laboured for his living. *Mahomet* the Second manured his Gardens, and of the reuenuew of the Fruites which were sold, he caused meate to be bought for his mouth. But as the actions of such men, how religious soeuer they be, have not true Charitie for their Guide, they doe easily incline to vice. This Prince added to his Manuall labour so horrible a crueltie, as it was to be wished his hands had beene idle. We haue written in the Historie of his Empire, that visiting one day, (being followed by his Pages) the Squares of his Gardens which he did manure himselfe; one of the young Boyes seeing hastie Coweumbers, gathered one and eate it: *Mahomet* returning that way found it wanting, his choler enflamed him to crueltie, hee saw by the stalke that it was newly gathered, and hee knew that hee had no company but his Pages, and therefore some one of them had done the deed, the which he would know at what price soeuer: Hee calleth the *Bastangies* or Gardiners, puts sharpe Kniues into their hands, and commands them to open the stomacks of his Pages: They take them one by one and open fourteene, finding the Coweumber not yet digested in the stomacke of the fourteenth: Such was the rigour of this Prince, who for a light offence, caused fourteene of the goodliest young Boyes (the flowre and choice of all the youth of his *Serrail*) to be murdered. *Solyman* the Second, hee which tooke *Rhodes*, spent his idle houres in making of Shooes, the which he sent to the *Bazar* or Market to sell, and with the money he caused victuals to be bought for his Table. *Selim* the Second who lost the battaile of *Lepantho*, made little Crescents or halfe Moones, which the Turkish Pilgrimes carrie vpon their staues, when they goethe Voyageto *Meque*. *Amurath* his Sonne made Arrowes, and others made little Kniues, all which is sold at a deare rate, in regard of the grossenesse of the worke: Hee thinkes himselfe happie that can recouer any for monie. They ground this Custome of labouring for their living, not only vpon the rules of their *Alcoran*, but also vpon that passage of

In sudore vultus
tui vesceris pa-
nem donec re-
vertaris in ter-
ram de qua
sumptus es, quia
pulvis es, & in
pulverem reuer-
teris, Gen. 3. 19

Genesis: Their Schoolmasters make them learne it by heart: In the sweat of thy browes thou shalt eat thy bread, until thou returne to earth, whereon thou wert made. It is only in the time of peace; for in the time of warre the Prince must live upon the charges of the people, for whose defence and increase hee takes Armes. But in another season if the *Sultan* should employ the Money which he levies of his people in his delights, the Law and the custome of the Empire would hold it a crime. They call their Taxe and Subsidie, *Aaram Age-miri Cani*, that is to say, *The prohibited blond of the people*: And for that the labour of their hands cannot furnish the expences of their diet to keepe a Table worthy of their Qualitie, they adde vnto it the reuenues of their Gardens, which in truth is great, and almost incredible. I have learned from some Turkes, that they yeeld two hundred thousand Crownes a yeare rent: some others say a hundred thousand pounds Sterling. Besides those which he hath in the *Serrail*, hee hath along the Sea side, and towards the *Arsenall*, great Gardens which are very fruitfull. Foure Leagues from *Constantinople*, and further at *Andrinopolis*, and vpon the side of *Asia*, at *Scutary* (where the *Citie of Chalcedonia* did sometimes stand) there are the goodliest Gardens in the East. The fruits which are gathered are sold at *Constantinople*, and elsewhere in so great abundance, as they furnish all the Countrey. The *Bostangibassi* or great Gardiner, who is an Officer of the Crown: hath a care of this Reuenew, causeth it to bee brought to the *Serrail*, and the *Sultans* hold it for their true Patrimonic and Demesnes, wherewith they may feed themselves without any oppression.

To these Manuall workes of the Turkish Emperours, wee must adde their Religious custome to plough the Land, when as they come from their Government to *Constantinople* to take possession of the Empire, they are bound to hold the Plough and to make some furrowes. *Amurath* the Third Grandfather to *Achmat* obserued it, after the decease of *Selim* his Father, when as comming from *Magnesia* (where he was

was Gouvernour) to goe and take possession of his Scepter, he met with an Husbandman in the fields, where lighting from his horse he laid hold on the Plough, and made three or foure furrowes : After which he drew a handfull of Gold out of his pocket, and gaue it in charitie to this Labourer : and withall he put off his Robe, which was of rich Cloth of Gold, furred with Sables, and gaue it him. The Law which makes him to obserue this Ceremony is mentioned in the Glosses of the *Alcoran*, in these termes: *That the Emperour comming to the Empire and going to the Imperiall Citie to take possession, hee must manure the Land to banish sterilitie from his Countrey, and to make it fruitfull.* It is nothing the more for all this: For the Prince employing so great a number of his Subiects in his warres, much good Land lies waste, for want of men to till it. Thus doe the Turkish *Sultans* employ themselves, and yet they doe not flie idlenesse, to the which they many times abandon themselves: Wee shall see something in the following Chapter.

CHAP. X.

Of the Grand Seigneurs Loues.

AMong all the passions which rule the affections of Princes, Loue (as the most powerfull) triumphes more over great men, then all the rest together, for they obtaine no victories, but to encrease its glory: Couetousnesse heaps vp to furnish the charges, Ambition aspires to make it great. So we see the most powerfull Princes after they had subdued all other passions, were vanquished by Loue. *Alexander* laid the honour of so many victories in *Persia* at the feet of his Captiue *Roxana*. *Cesar* being in *Alexandria*, submitted all his triumphs to the beautie of *Cleopatra*, who afterward was friend to *Anthony*. And the Turkish Monarches make subiect vnto the allurements of their *Sultana's*, the glory and lustre of that Soueraigne power, whereby they are Masters

of the best parts of the World. But behold how these singular beauties enter into their *Serrail*, and the bonds wherewith Loue doth captiuate their wils.

After that the Rights of birth haue brought a Turkish Prince to the Imperiall Throne of his Ancestors, the women which his Predecessor did honour in the *Serrail*, are put forth, and conducted to a place called in their Language *Eschy Saray*, that is to say the old *Serrail*, as a man would say the old place: for *Saray* in the Persian Tongue, signifies a place or Hostell: There they are shut vp, vntill they be married to some great Men of the Port. In the meane time others must supply their roome, to bee new subiects of Loue to the new Emperour. Then the *Bashas* which are at the Port, and others which represent the Soueraigntie of their Master in remote Prouinces, imploy all their care to find out Virgins, in the Leuant or else-where, the rarest in beautie, and of the sweetest perfections of their sex; whether that the greatnesse of their treasures force the necessitie of miserable Mothers to deliuer them for money, or that the chance of warre hath made them Captiues at the taking of some Towne, and so fall into their hands: They cause them to bee instructed after the Turkish manner in all gentile Qualities fit for their sex (if they be not alreadie:) they learn to sing, to play of the Lute, and the Gittern, and to dance, & hauing had a speciall care for the keeping of their Virginitie, they bring them to the *Sultan*, and present them vnto him: The Princes Mother, & his Sisters which are married labour in the same designe, and make him the like presents: for the law of Poligamy or pluralitie of women, allowed by the *Alcoran* and receiued in Turkey, giues them leaue to keepe as many as they will, so as they bee able to feed them. The *Sultan* doth recompence their care that bring them such gifts, with some rich present to buy (saith he) these Virgins which they bring, that they may bee his slaues: But hee will be soone fettered in their beautie. The *Serrail* of women being thus furnished, hee passeth thither when he pleaseth, and is not seene by any man, by a doore right against his Chamber, whereof he hath one Key, and the

the *Chissar Aga* or great Eunuch of the *Sultana's* another: He doth aduertise the *Cheyachadun*, which is an ancient woman their *Gouvernesse*, to ranke them in a *Gallerie*, in the which he passeth and repasseth often, beholding their allurements or else he causeth them to dance in a round, in a goodly Hall, where he doth assist and place himselfe in the midst, like vnto a Butterflie in the midst of many glistering fires, where heloseth himselfe: For feeling his heart suddenly enflamed by the eyes of some one of them, which pleaseth him best, he casts her his handkercher, for a signe that he is vanquished: she receiues it with great demonstrations of humilitie, kisses it and layes it on her head; presently the *Cheyachadun* or Mother of the Maids, takes this faire slaue, which comes to triumph ouer her Masters libertie, she leads her into a Chamber appointed for the sports of loue, decks her with the goodliest Ornaments she can deuise, perfumes her, and addes to her naturall beautie the cunning of her Art: This is while the Sun shines; for imitating his course as well as his lustre, this faire Creature lies downe as soone as this Planet sets: The *Chadun* conducts her into the same Chamber where the *Sultan* is lodged, layes her in the same Bed, where shee enters by the feet for the greater reuerence, and during the night season many old Moorish women watch and stand sentinell, one at the Beds feet, another in the midst of the Chamber, and a third at the doore: They are relieved euery third houre by others of the same hue, vntill it bee day: There is one stands at the Beds head, with two Torches burning, and doth carefully obserue on what side the Prince doth turne least the light should offend his eyes. I haue learned from a Iew, a learned Physician which had serued the *Grand Seigneur*, that the *Chadun* watcheth at the Beds feet, and doth sometimes speake some words to encourage the young Maide, giuing her to vnderstand that this night would be the cause of her good fortune, and that she would attaine to the dignitie of a Princeesse. It is the custome in Turkey that on the Marriagenight, an olde woman doth assist in the Chamber of the married couple, and imployes the experience of her time past, to encourage the

woman. Day being come they bring new Garments to the *Sultan*: for those which he had the day before, with the Money that was in his purse, belongs vnto her which hath kept him company: He riseth, returnes to his Quarter, and sends by his Eunuches vnto his new Loue a Present of Robes of Cloth of Gold, Jewels and Money, the greatnesse whereof is measured according to the pleasure which hee receiued that night. Then they prepare a lodging for her distinct from the rest, and draw her from the common sleeping place, whereof wee will speake in the Chapter following: They giue her foure white slaues to serue her in the Chamber, two others to labour in her Kitchin, a blacke Eunuch for a Groome, three thousand Sequins in a Purse, and as much apparell as shall be needfull for her person and her slaues. Moreouer, they enter her name among the Entertainments of the *Serrail*, for two Charges of Money yearly. Thus the Turkish Princes purchase the losse of their libertie with the Treasure of their Coffers: to verifie in their affection the effects of this veritie, that loue is to Louers a pleasing wound, a sweet bitterness, a sauourie poyson, a disease which contents them, a punishment which they imbrace, and a death which they hunt after.

*Non enim amor
gratum vulnus,
sapidum vene-
num, dulce a-
maritudo, dete-
stabilis morbus,
incundum sup-
plicium, blanda
mors, Francis-
cus Petrarcha
Dialog. 69.*

If the vaine pleasure of loue hath so charmed his senses as he sees this new Mistris the second time, he increaseth her felicities. The next day Morning they augment her traine with two women of her Chamber, one Eunuch and two Cookes: They bring her ten thousand Sequins in a Purse, her Pension is increased by two other Charges of Money, and the Emperour causeth her to carrie the name of *Sultana*. But if this loue be constant vnto the third time, the brute of this womans happinesse flies throughout all the *Serrail* of the *Sultana's*, and makes others to conceiue a passionate desire to equall her, and she her selfe reapes the benefit; shee is honoured for the second time with the qualitie of *Sultana*, and that name is then confirmed vnto her, the which shee cannot lose but with her life. The Emperour augments her Traine vnto sixteene Women for her Chamber, two Eunuches more, and

and her Pension is made sixteene Charges of Money.

The rest of the *Serrail* which are yet Virgins, or haue had the Princes company but once, imploy all their allurements to please him, and finding their cunning devices too feeble, they adde the help of Charms and Sorcerie, which they purchase at any rate whatsoever. But if any one of these women be deliuered first of a Sonne, which is to succeed in the Empire, shee is called Queene, the *Grand Seigneur* honours her with a Crowne of pretious stones; hee causeth a cloth of Estate to be carried into her Chamber of Presence, intergeth her Lodging, and giues her a Family fit for a Queene, on Empresse of Turkey: Shee hath a sufficient Reuenew to supply her necessities and her bounties. If shee be deliuered of a Daughter, they send her a Nurse, three thousand Sequins and Slaues to serue her, the honour is the lesse; but the joy which shee conceiveth (if there be Male Children formerly borne) is incomparable, for shee is assured that the young Princess shall be bred vp with her, and that she shall be one day married to a *Grand Vizir*, or to some other *Basha* of the most powerfull in the Empire, who will honour her, and fill her old age with all contentments. On the other side if shee had beene deliuered of a younger Sonne, he should be taken from her at the age of twelue yeares or thereabouts, and put into the hands of Schoolemasters to instruct him, where shee might not see him but foure times in the yeare, and in the end hee should bee sacrificed to the safetie of his elder Brothers Raigne, and soone strangled by Mutes. This is that which makes them desire to haue Daughters, when there is already a Sonne liuing.

All these women although they bring forth the true Successours of the Empire, yet they are but the Emperours Concubines; he neuer marries any, vnlesse he be wonderfully surprized with her loue, which hath first brought him a Sonne, then he followes the blind motions of his passion. And doubtlesse when as loue makes him to feeble in this sort the rigor of his flames, it is iustice that one Tyrant should torment another: for if the one doth captivate their mindes, the other tor-

A hundred &
fiftie thousand
pounds ster-
ling.

Quis legem des-
amendit? Mo-
is lex amor est
fit. Boet. de
Consolat. Phi-
lophilus lib. 3.
metr. 12.

ments their bodies with a cruell servitude. This Tyrant lone doth force him to marry his *Sultana*, and causeth him to dispatch letters of *Chebin*, which containes a declaration of her libertie, and an assurance of her Dowrie, in the presence of the *Mufts*, or High Priest of his Law, and he receiveth her for his married wife. Besides the ordinary expences of this new Empresse, they assigne her above fiftene hundred thousand Livres to furnish her liberalities, or to make a stocke sufficient in some yeares to build a Moschee, or to rent some Hospitall according to her devotion. These Marriages as wee have said are made by the violence of loue, for the Princes Council oppose themselves, for that they would not give their Master a Companion in the Empire, nor be answerable to two Commanders. The Law which was settled in the same Councell, ordaining that the *Sultan* should not marrie,ooke its beginning from the Raigne of *Baiazet* the first, who having married a Wife of the Family of the *Paliologas* Emperours of *Constantinople*, saw her by the disaster of the Warre Captive with him in the hands of *Tamberlaine* Emperour of the *Tartars*, and intreated with so much contempt, that one day this *Scythian* causing them to eat at his Table, he commanded this Princessse to rise and to fetch him drinke from the Cupboord; then the Turkes advised that their Emperours having none but slaves would be lesse offended, when they should be contemned by the Victor. But Loue which admits no Law but from it selfe, refused to obey, and commanded *Solyman* the Second to marrie *Roxilana* one of the Women of his *Serrail*, who was the Delights of his affections: Hee made her Companion of his Scepter, and gaue her so great authority in his House, as shee chased away the Children of another Woman which were elder to hers, and armed the Fathers hand against them to ruine: For *Solyman* caused *Mustafa* the eldest and the most generous of all his Children to bee strangled in his Tent by foure Mutes, and gaue occasion to *Giangir* the younger to kill himselfe vpon the body of his dead Brother. This affliction was not alone, *Roxilana* stirred vp others, shee deuoided *Baiazet* and *Selim* her owne Children, to aduance the

one

one to the succession of the Empire, brings him to ruine, and makes him to end his dayes miserably by the Sword. *Solyman* hath bene the only Prince since *Baiazet* the First vnto this day, whereof there hath bene fifteene Emperours, & twenty in all, by a direct succession from Father to Sonne, which hath married a Wife, *Amurath* the Third his Grandchild being charmed with the beauty of *Asacbi*, being enformed of the practices of *Roxilana* in the *Serrail*, by the power of her infranchisement, and the authoritie of the Princes Wife, refused the Letters of *Sobyn* although he had had fourteene children by her, and loued her aboue all his Women. Yet they say that *Osman* which died last, had married the Daughter of the *Mustie* of *Constantinople*.

But the History of the extraordinary Marriage of the Turkish Prince, hath made vs abandon the relation of his loues with his Concubines: But let vs returne and follow him into his Garden, where hee is in the midst of his lasciuious imbracements. It is dangerous to see him: but no feare of danger should deterre vs from seruing of the publique. He goes often out of his Lodging to goe and dally with his women in the goodly Alleys of his delightfull Gardens, the blacke Eunuches which serue the Women, are the only Men which accompany him, all the rest retire as farre from him as they can: The *Bostangies* or Gardiners goe out at a Gate towards the Sea, the other slaues flie farre from the sight of their Master. For if there should any man whatsoeuer be found in the *Serrail*, that should attempt to see these women when they walke with the *Sultan*, they should be put to death without delay. Thus the contagion of these faire creatures is dangerous: some die for that they haue bene scene, and others for that they haue scene them. So as when they say the Emperour is in the Garden with his women euery one flies as farre as hee can. If in these places of pleasure he can play the Prince and Lover both together, it is hard to beloue, seeing that Maie-
 stie and loue agree not well in one Throne. The particularities of his entertainment are ynnowne vnto vs: for the rigour
 which

Diogenes speaks
it in Laertius,
lib. 6.

which he obserues against those which would see him, forbids to reueale the secret: Only wee know that in the effeminate delights wherewith the women charme him, hee is pleased with the ridiculous encounters of his Iesters and Dwarfes, and shewes that Loue is an entertainment of Men that are Birds.

Amantium in
amoris redinte-
gratio est, Te-
rent.

Que modo pug-
narunt iungunt
suauis tra co-
lumbæ; Qua-
rum blanditias,
verbaq; mur-
mur habes, O-
uid, 2. de Art.

A curious person which hath had authority in the *Leuant*, enformed me that in these places there many times happens light rions of Loue betwixt the *Sultan* and his Women: Hee vnderstood it from a blacke Eunuch of the womens *Serrail*: and he told him that if the jealousie of these faire creatures did raise them, they were supprest by the discretion of the *Chadun*, which is their old Gouvernesse, and by her humili- tie which is interested in the Quarrell. Thus the giddie Quar- rels of Louers, are the winds which kindle and enflame their foolish passion. And the Pigeonsbils, which were the armes of their choller, are the sweet instruments of their loue.

That which we haue formerly written of the entertainment of the Turkish Prince with his women, is not the most blameable of his affections. The greatnesse of his power, which makes all mens wils obey him, and the contagious ex- ample of his Courtiers, carries him to the detestable excessse of an vnnaturall passion. Hee burnes many times for the loue of men, and the youngest Boyes which are in the *Leuant*, the flowre of beautie and the allurements of graces, are destinated to the filthinesse of his abominable pleasures. The *Bashas* bring them from remote Prouinces, and present them vnto him. This disorder is so inueterate in the *Serrail*, as of twen- ty Emperours which haue carried the Turkish Scepter, you shall hardly find two that were free from this vice. *Achmat* the last which died, abandoned it a little before his death, by the wise aduice of the *Musi*, and his Sonne *Amurath* the Fourth who raignes at this present 1626. is yet so young, as hee may be easily diuerted from this excessse, and framed to vertue, eschewing the Rockes, where his Predecessours haue suffered shipwracke. What doth it auaille such great and re- doubted

doubted Monarchs to be the glorious vanquishers of so many Nations if they themselves be captiues to vices? The Prince is the Physicion of the State; but how can hee cure it if hee himselfe bee sicke? Hee is the heart; but what meanes is there to giue it life, if it hath weaknesse and faintings: Hee is the eye, and how can he see and lead others, if it be troubled and darkened with passions? Euery Prince that loues his Throne, his Scepter, and his Estate, must flie vice and cherish wisdom: For a wise Prince is the assurance of those, and the support of his people.

*Terrena potestas
vult esse victrix
gentium, cum
sit capta viti-
orum, D. Aug.
lib. 13. de ciuit.
Dei, c. 8.
Si delectamini
in sedibus &
sceptris, & Reges
populi, diligite
sapientiam, Sa-
lom, cap. 6.*

CHAP. XI.

*Of the Grand Seigneurs Women, of their Lodging,
their Lines, their Government, and
their Fortune.*

THe precedent Chapter hath related the fire of the *Grand Seigneurs* Loues, this will shew you in particular the manners and life of all those which cause it. Faire women are to vnsaid spirits, flames which burne as farre off. Those of the *Serrail* which make the greatest shew by the lustre of their graces are most commonly strangers taken in the warre, or rauished by force: But bred vp with an incredible care, to make them learne Ciuilitie, to play of some Instruments of Musique, to Sing, and to worke with their Needles, most decent for Maids of Qualitie: These good parts added to their naturall perfection, make them the more commendable: They are for the most part Christians; but their disaster causing the beauty of their bodies to serue the dishonest pleasures of Turkes, prostitute their soules to the false worship of their Law. They are no sooner come into the *Serrail*, whither some *Basha* sends them as a Present: *Sultan*, and sometimes the great *Cham* of *Tartaria*, but they cause them to make profession of the Turkish Faith, by lifting vp the second fin-
ger

ger of the hand, in signe that they belecue but one God only in one only Person, and they speake this word *Achemet*: There are old women which haue the charge to instruct them in the rest of the Turkish beliefe: And thus the Princes *Serrail* is furnished with women.

They are of two sorts, the one haue had his company and are women, and the others are yet Virgins. The women lodge a part and more at large, they are better serued, and haue greater libertie in the royall Pallace. The Virgins eate by troupes in the common refectory, they retire by day into Chambers, vnder the guard and gouernment of old women, who gouerne them by tens, to labour in some workes; and in the night they lie like religious women (but not very chaste) in long Dorters, where their Beds are made of soft Mattresses and Couerings (for the Women in Turkey as wel as the Men lie clothed) and are ranckt of either side; there is a passage in the midst and many Lamps burning in the nighttime: And euery ten Maids haue one of the Gouvernasses lie by them. They which know not the Turkish Tongue, goe to learne it in Schooles appointed to that end in the same *Serrail*. These see not the Prince but when they first arrive, and conuerse not with him, but when he will make vse of them. They are furnished with all things necessary for their Entertainment with that abundance which is found continually in the *Sultans Serrail*.

The Eunuches which bring them their meate obserue the same order which wee haue described in the *Sultans* seruice. But the Queene who is Mother to the Prince, Successour to the Empire, is serued in her Quarter (where she is stately lodged) by her owne Officers: Her vessell is not of Gold like the Emperours, but of excellent porcelane artificially wrought: In her Lodging are the most sumptuous Feasts of the Womens *Serrail*, where as many *Sultans* meet, to shew themselves vnto the Emperour, who is of the Parry, to glut the disordered appetites of all his senses in their company. There hee makes a dangerous triall, that Beauty wounds deeper then a Dart, and the respect which all these women yeeld him, carrying

rying themselves towards him with a singular Modesty, and a sweet pleasing, exempts him from making that troublesome experience: that a bad Wife is the shipwracke of her Husband, the tempest of the House, a trouble-rest, a slavery of Life, a Quotidian Euill, a voluntary Combat, a Chargeable warre, a Sauage Beast which we nourish, a Lionesse, wee embrace, a Rocke adorned, a malicious Beast, and finally a necessary Euill.

Secundum Philosophum interrogatus, Quid esset mulier mala, respondit, viri naufragium, domus tempestas, quietis impedimentum, vite captiuitas, quotidianum malum, voluntaria pugna, sumptuosum bellum, belua conuiuia leuana completens, exornata scylla, animal malitiosum, malum necessarium, Max. Seuerus.

The Ladies, the Subjects of the *Sultans* delights, liue deliciously neare vnto him: Their *Serrail* containes so great a space, as there are within it foure and twenty great Courts, most of them paved with polished Marble, beautified with their Fountaines, inuironed with stones and baths, very commodiously, where these Nymphes wash themselves, and plunge their fires, but doe not quench them. A stately Mos- quee serues in the same place for the exercise of their deuotion. The number of the Chambers and goodly Halls are foure-score, adorned with precious moueables, the Planchers are gilt, the walls are painted in flowres of rare Art: The floore is couered with rich *Persian* Carpets of Gold and Silke, with a great number of Cushions of Tinsell, the Bedsteeds are of Iuory, or of Aloes wood, and of great pieces of Corall, whereof one of them cost in the time of *Amurath* the Second nintie thousand *Sultanins*, or three hundred and sixtie thousand *Liners*; They are garnished with rich stufes of Cloth of Gold. The Gardens in great number are the places where as Nature assisted by Art, sets forth the beauties of the Spring: The Bird-cages and Fountaines adorne them, and the Alleys by their shadows defends the beauties of the *Sultana's* from the heat of the Sunne. Seeing that in this stately Pallace the most powerfull Monarches of the Earth serue the beauties of these *Sultana's*, it is fitting that others should serue their persons: So they haue many women that doe that office: Some are *Moores*, others are white. But the Men that serue them are blacke Eunuches, from whom they haue taken all: They were only mutilated of the inferiour parts which serue for generation. But *Solyman* the Second, who ended his

36. thousand
pound ster-
ling.

Raigne, when as *Charles* the Ninth governed *France*, seeing a Gelding leape vpon a Mare, he iudged thereby that the Eunuches which kept his women might busie their lasciuious passions, and then he caused all to be cut off; the which hath continued euer since. These Eunuches are all blacke, to distinguish them from those of the *Sultans Serrail*: and their perfection consists in their deformitie, for the most hideous are the fairest: For being neare vnto those beauties so perfectly accomplished, they serue for a lustre. They bring them from the *Grand Cairo*, the chiefe Citie of *Egypt*, instructed to serue in this Court, by the care of the *Basba* who is Viceroy there: If they be not, there are Men in the *Serrail* appointed to teach them what they should know: From this Schoole they passe vnto the Ladies, they giue them names fitter for their handsomenesse than for their *Moorish* deformity. For to some Boyes which haue flat Noses, wide Mouthes, thicke Lips, Eyes almost out of their heads, great Eares, their Haire curled like Wooll, and their Face fearefully blacke, so as there is no white to be seene but their Eyes, and Teeth: They call them *Hycinthe*, *Narcissus*, *Rose* and *Gilliflowre*. Doubtlesse such flowres are soone withered and vnable to fructifie. They assigne them a hundred *Aspres* by the day (an *Aspre* is about a penny of our sterling Money) two Robes of Silke, a piece of linnen cloth, and some other thing for their meaner necessities: They are vnder the obedience of an old wretched Eunuch, blacke like themselves, who is their Commander, called *Chissar Agassi*, that is to say, the chiefe of the Virgins: Hee is, as it were, the Chiefe and Superintendent of this Palace of Women, speakes when hee pleaseth to the Emperour, and hath most commonly a share in the fauours of the Court: For the Prince being inclined to Women, he is the *Mercurie* of his affections: the other inferiour blacke Eunuches passe many times to the *Grand Seigneurs Serrail*, to carrie the secrets of the *Sultana's* in some note to the *Capiaga*, who presents it to the Emperour: Their Office honours them with this priuiledge, aboue the white Eunuches which serue the Prince, who neuer enter into the Womens lodging, neither doe

doe they see them. The blacke goe not out of the *Serrail*, without the leaue of the *Sultana* Queene, Mother to the eldest of the *Sultans* Children. In other places they would make some difficultie to giue vnto Queenes, yea, to women of an inferiour condition, *Moore*s to serue them, for feare that comming to conceiue, their imagination should make an impression in their Children, of the complexion and forme of such Groomes: But the Turkes doe not insist vpon that. And I haue neuer heard that any *Sultana* hath beene deliuered of a *Moore*, although I know this may be done: Histories furnish vs with examples of such accidents, women haue borne children like vnto the pictures which were in their chambers. There are five hundred of these blacke Men, from the age of twelue yeares to five and twenty, and at the most thirty. The women are vsually three hundred or thereabouts, as well of the *Sultana's* as of those that serue them: To tell the number of the *Sultana's* directly, it is difficult: For they daily present Maidens vnto the *Grand Seigneur*, who seeing his Pallace sufficiently furnished, sends them to the old *Serrail*. The women slaues which serue them haue five or six *Aspres* by day, two Robes of Searge, and one of Silke yearly, a piece of fine Cloth of twenty Ells or more, and many gifts from the *Sultana's* their Mistresses, who reward their fidelitie and diligence with many Presents of Money and other things: For they abound in all sorts of Presents, as Bodkins set with precious Stones, Earrings, Jewels, Plumes of Feathers, Cloth of Gold, rich Furres, and other Moueables which the King sends the more willingly for that they cost him nothing. The *Bashas* at the retorne from their governments present him. The Embassadors of the Prince of *Tartary*, & other Soueraignes in *Asia*, bring vnto him and fill his Wardrobe with rich diuersitie of Presents. But aboue all things these Ladies loue to make prouision of Money; for their beautie doth not hinder them to participate with the defects of their Sex, which is subiect to Auarice.

This is the cause why they draw into their *Serrail*, some cunning female Jew, with the Emperours permission, whom they

Malierum genus est avarum,
Cic. Rhet. li. 1.

they giue to vnderstand that it is to teach them new workes with the Needle, or to make triall of some excellent Receipts in Physicke for the cure of their infirmities, or the preservation of their healths: Thus the Jew being entred into the *Serrail*, she gaines affection of the Eunuch which commands at the Gate, in giuing him Money and other rich Commodities, and in a short time she gets the loue of the *Sultana's*; yea, she hath a transcendent power over their wils, bringing vnto them from abroad whatsoeuer they desire to buy, and receiuing from them what they are willing to sell. This trade is kept secret; for the *Sultan* would not take it well that they should sell that which he giues them. But these women desirous to make prouision of Money, which hath alwayes been the most precious of their Moueables, to the end that if their Soueraigne dyes, being conducted to the old *Serrail*, they may get forth in being married to some great men of the Port: The which is easie to effect in gaining the friendship of the *Chadun* their Gouvernesse by great gifts: They giue vnto this Jew rich Diamonds, great round Pearles, great Turquoises, and most precious Jewels for a base price: For they which haue no conuersation out of the *Serrail*, know not the worth of things, and part with them as it pleaseth the Jew: shee sells them to strangers, and buyes such things as shee brings vnto the Ladies at a deare rate: So as the great wealth which they enioy in a short time, doth shew that they frequent the *Serrail* of women: But goods euill gotten are many times wasted in the same manner. The Jew is sometimes stript, and for a punishment of her frauds, leaues her life comming out of the *Serrail*. The *Bashas* aduertised of this deceitfull trade, caused it to cease, and the *Tesferdars* or Treasurers, when their Coffers are emptie, seeke to fill them with the gaine of these Brokers.

*Malè paria,
malè dilabun-
tur, vetus poeta.*

If the Emperour be a child, and that his Mother hath any part in the administration of affaires, the traffique of these Jewish women mounts higher, and from precious Stones they passe to the Offices of State: They which affect them rather by the power of their purse, then by the merit of their ver-
cue

the addresse themselves vnto them, and their affections being bough they doe easily purchase the fauour of the *Sultana* Mother: we haue obserued a famous example in the *Seuenth Booke* of our *Turkish History* which will not be vnfitting to make a brieue description, for the commodity of such as haue not that first Volume.

Cheira Chaduna Iewish woman being crept into the *Serrail* of women, by the meanes which we haue mentioned, enioyed the friendship of the *Sultana* Queene by the cunning of her industrious trade, and the sweetnesse of her pleasing humour: Soone after *Mahomet* the Third left his life in his *Serrail*, and his Scepter to *Achmat* his eldest Sonne, being about fourteene or fifteene yeares old: The *Sultana Valida* or the *Sultan* Mother, is called by her Sonne to assist in the Government of the State. *Cheira* was in fauor with this Princeesse, who in short time purchased him that of the Emperour: For this Prince falling sick of the small Poxs, the Jew did visite him with his Mother, attended him in his Bed, as she was cunning and indued with a good wit, she did ease the importunities of his Feuer by telling of pleasant tales, and sometimes repaired his forces with a little wine, which shee brought out of the Citie, and made him to drinke contrary to the prohibition of his Law: The *Sultan* recovered his health, he remembers the Jewes good seruices, and giues her no lesse share in his affection, then she had in his Mothers: Thus she growes doubly powerfull, and she deales no more in selling the goodly trash of the womens *Serrail*: The most eminent dignities of the Empire are her Traffique. The great *Kiaz* buyes the Scales at her hands, and the Dignitie of Lieutenant Generall of the Turkish Empire. The *Musli* mounts to that supream Ecclesiasticall Dignitie by her meanes; and the other great Men of Port follow in the current of their Fortunes the winde of her desires: Money and the Jew doe all things in *Constantinople*: And he which before durst not thinke of Offices in Court but to admire them, doth now enioy them by these two meanes: Avarice calls all disorders into the State, and leaues valour, and the rare vertues of Men of merit to contempt, if they were not

not furnished with Money: And the Prince did not only suffer them, but commanded it, for that the Jew said it must be so. This must not continue long, and the Qualities of *Chiera* being of the Nature of those of the Court are found passable and perishable. The Janizaries who are the force of *Constantinople*, and many times the violent reformers of the Turkish State, deale in it, and to this insupportable mischief they bring the rigour of their remedie: They goe to the *Serrail* in armes, demand the Jew, and they refuse her, they threaten to breake the Gates, and to dragge her, with many others, into the midst of the place, to reuenge vpon them the disorders of the State: They were ready to execute their words by effects, when as of many Mischiefs they made choice of the least, and thrust the Jew out of the *Serrail*, to the mercy of their rage: There were none grieved in the *Serrail*, Nouelties are pleasing, when they happen they loue them, and Enuie swimmes in ioy and pleasure when as they see any Fauourite fall. And what could they doe in this case? What meanes were there to calme the spirits of Men that are armed, and the force of the Empire, who at that time did not acknowledge any other Master but their passion? Moreover, the people followed their motion, and demanded Iustice of this Horseleech who sucked all, swallowed all, and left others to suffer: Thus they abandoned her to force and to the rigour of the Sword, An example which tels vs that the fauour of the Court which doth not aduance any to dignity but such as are incapable, which contemnes vertuous Men, and builds the continuance of his fortune in the heaping vp of perishing wealth, runs headlong to his owne ruine, and makes him selfe fat to be an oblation which they will offer vp vpon the first sedition. The Janizaries take *Chiera*, they strip her, whip her, and put a burning Candle into her priue parts, and so drag her laid all along thorow the Citle of *Constantinople*, to serue for a spectacle vnto the people: In the end they teare her in pieces, and naile the principall parts of her body, to the Gates of the greatest Officers of the Empire: That of the *Masfi* or High Priest of their Law, had the hand with this writing. *Behold the*
hand

hand which hath sold thee thy Office, & the favours of the Port: The Head was set vpon the *Grand Vizirs Gate*, & these words vnderneath it. *This is the head which hath giuen thee counsell to the preiudice of the State.* They did hang her Tongue at the House of the *Cadi* or chiefe Iudge of *Constantinople*, with this reproch in writing: *Receiue the tongue which hath taught thee iniustice.* Thus in the year 1604. ended the Iew which practised in the *Serrail* of women: & the rest haue as bad an end: if not so exemplary, which is for that they attain not to the like fauour.

This is the successe of the Iewes couetousnesse which frequent the *Sultanaes Serrail*: But none of them enter, before the Eunuch of the Gate vnuailes her, and sees what shee is; lest that some man vnder the habit and trade of such Brokers, should enter into this Pallace, to make traffique of his amorous passion. The order which they obserue in guarding these faire creatures is exact: They doe not only search the women which enter, and the Eunuches at their returne from the *Citie*: But moreouer they haue a care of beasts: They will not allow the *Sultanaes* to keepe any Apes, nor Dogges of any stature. Fruits are sent vnto them with Circumspection: If their Appetites demand any *Pompeons* which are somewhat long, or Cowcumbers, and such other fruits they cut them at the Gate in slices, not suffering to passe among them any slight occasion of doing euill, so bad an opinion they haue of their continencie. It is (without doubt) a signe of the Turks violent jealousie: for who can in the like case hinder a vicious woman from doing euill? She is too industrious in her Designs; and hee which had his body couered with eyes alwayes watching was deceiued. In the meantime if any woman in the *Serrail* be discovered in the effects of her lasciuiousnesse, the Law long since established for them by the *Sultan*, condemnes her to die, the which is executed without remission: she is put into a Sack, and in the night cast into the Sea, where she doth quench her flames with her life. This severe punishment doth follow the enormitie of their Crimes: for lesse faults they suffer lighter correction: Their Superiours beat them, and if they continue obstinate, the *Sultan* causeth them to be put out of his Pallace, and sends them to

The exact
guard of the
women,

Their punish-
ment.

the old *Serrail*. At their departure the *Cheira Chadun* strips them of their goodliest commodities, and addes to their misfortune the losse of their most pretious things, and most necessary for the comfort of their liues in that sad and troublesome abode.

Their diseases
*Forma bonum
 fragile est,
 quantumq; ac-
 cedit ad annos,
 Fit minor &
 spatio carpitur
 illa suo, Quid,
 de Art. lib. 2.*

The others which enioy a better fortune in the Royall Palace, doe sometimes try that beauty is a fraile good; The violence of an infirmitie, and the burning of a Feauer makes the Roses which adorne their Cheekes to vade, and the Lillies of their countenances to wither. When there is question to seeke for remedie for their diseases, they labour after an extraordinary manner. If the sicke person be none of the *Sultana's*, whom the Emperour doth most affect, the old women which gouernethem, goe downe vnto the Apothecaries shop without the inner Gate of the *Serrail*, and shewing the Physician her Vrine, she relates the estate of the sicke person. He prescribes without seeing her, vpon the report that is made, so as many die for want of helpe. But if the Queene who hath giuen a Successor to the Empire, or some other whom the *Sultan* loues with passion, falls sicke, they aduertise the *Lachin Bassi*, which is the chiefe Physician, who hauing obtained leaue from the Prince to goe and visit her, hee enters into the womens *Serrail*, where the Eunuches receiue him, for all the women retire at his comming. They lead him into the Chamber of the sicke party, who hath her face couered with her couerings, for they vse no Linnen, to the end the Physician should not see her; shee hath her arme only out of the Bed, couered with fine Cypresse, vpon the which hee feeles her pulse, and knowes the Qualitie of the Feuer, but it is not lawfull for him to speake, whilest hee is before the sicke person. After this he retires backward for that hee may not turne his backe towards her. The Remedies which hee doth prescribe are most commonly solutiue potions, all other Physique is in a manner neglected in that Court: For the Turkes beleue that from the day of their birth, the time and continuance of their liues is written vpon their foreheads, by an ineuitable destinie, which no kind of Physicke can change.

If it were necessary for the sicke person to change the aire, Their going
 this remedie would be very difficult. For the women neuer go out of the
 out of the *Serrail*, but in the *Sultans* company, and they goe *Serrail*.
 to no other places but to the old *Serrail*, and to his houses of
 pleasure, and are not scene by any Man: The black Eunuches
 which guard them, helpe them into their Coaches, which
 they shut vp close before they goe out of the *Serrail*: The
 streets of *Constantinople* by the which they are to passe, are
 made cleane and hanged with cloth, to the end that no man
 should violate by his lookes the absolute content which the
 Prince hath of these goodly creatures: who seeme to be only
 borne for him: Hee alone doth see them, hee alone doth con-
 uerse with them, and he only doth enioy them. But seeing the
 relation of the life of the women of this great *Serrail*, hath
 brought vs to the Gates of the old *Serrail*, let vs enter into it,
 and finish the History of their Fortune.

This Imperiall Pallace was sometimes the stately designe The old *Serrail*
 of *Sultan Mahomet* the Second, whom the Turkes call Con-
 querour, who after he had taken *Constantinople*, caused it to
 be built for his Mansion, in that part of the Citie, which his
 Architects did hold to be the most beautifull and the most
 commodious. It is spacious enough to lodge a great Prince,
 with all the Officers of his House. Its circuit containes aboue
 halfe a French League or a good English mile, the walles are
 high and strong, there is but one Gate guarded by a Com-
 pany of white Eunuches, by the which no man enters but the
 Emperour: If the necessitie of his house drawes him thither,
 they cause the women to retire into a priuate place vntill that
 he be gone. It hath as well as other Royall houses beautifyings
 and commodities; delightfull Gardens, pleasing Fountaines,
 commodious Bathes, and a Moschee for their deuotions. The
 three strange Harbingers, but all three allied, haue lodged
 many faire women in it, that is to say, Death, Inconstancy,
 and Contempt: Death hath sent a great number thither,
 when shee hath taken away the Prince, which cherish their
 beauties; and amongst those are the *Sultana's*, Mothers to
 the Princes Children, his Daughters and his Sisters, and the

Monarches Aunts which is newly seated in the Throne of his Predecessour. Inconstancie; when as the *Sultan* wearied with the lasciuious imbracements of the women which haue beene the Idoll of his affections suffered himselfe to be perswaded to a new Loue, that they haue abused his fauours, and that they haue made themselues vnworthy to continue in his Pallace. Contempt, when as some of these Virgins which are presented vnto him, haue not in his judgement, allurements sufficient to captinate him: Or when as yeares (an Enemy to beauty) doth blemish them with wrinkles, and doth rauish the honour of their delicate complexions, and the glory of their countenances. These vnfortunate Ladies which haue beene that which they are no more, haue no other consolation, in this kind of exile but the hope to be married to some *Basha*, or some other great Man of the Port, at the least such as had no children by the *Sultan*: For the condition of others which are Mothers binds them to a perpetuall widdowhood, yet they may easily attaine vnto it if the *Sultan* giues way, if the *Chadun* or Gouvernesse be pleased, and if they haue mony: Of this last the other two depends, by it they gaine the *Chadun*, and she perswades the Prince that they are worthy: Thus Gold may doe any thing in all places, and the darts which loue imployes in such places, haue golden heads. This is the reason why they gather together all the Money they can, partly by the sparing of their Pensions, and partly by the sale of their most rich Commodities brought from the other *Serrail* in secret, and without the priuicie of the Gouvernesse, who strips them at their going forth (but vnjustly) of the pearles, pretious stones and other rich gifts, which their graces haue in their season deserued from the Princes bountie: This seuer old woman restores them to the *Sultan*, but most commonly she keeps a share to herselfe. A strange alteration of humane things, they which formerly had posselt the Empire in Mastering its Monarches, suffer the disgrace to be shut out of his Pallace, and to lose their moueables: They which are more politique, which haue foreseene their putting out, and haue secretly conueyed their richest stufte, they haue the advantage

to be rich: They winne the Lady which commands them, and by Eunuches let the *Basbaes*, vnderstand the number of their *Sultanins* & wealth: These without any further bruit demand them in Marriage, and promise the Prince to make them a rich Dowrie. Others which by their fruitfulnessse are deprived of this search, liue in stately Lodgings in this Pallace, with abundance of all sorts of commoditie for life, with the which they enjoy the Qualities of *Sultanaes* and *Queenes*: But those which haue had Fortune aduerse vnto them, which hath deprived them both of the fauour of the Court, & of their goods, liue in care with a small allowance in this *Serrail*, and if they can make any delicate Workes, they haue the gaine by the Traffique of the Iewes which visit them, and therewith they doe in some sort ease their discommodities.

In this old *Serrail* there is a quarter where as no body lodgeth, royally furnished, and reserved for the Prince when he goes to visit his Kinswomen, or practizeth the commerce of his Loues. Carrying with him close Coaches full of his faire *Sultana's*, as we haue said else where, with whom he spends the best of his dayes, and abandons all noble exercises, more worthy of a Prince, to enjoy their charming company. Thus these women detain him, possesse him, and diuert him from vertue. In this sense an Ancient had reason to say, *That if the* *Cato Vticensis* *World were without Women, Men should conuerse with the* *in Plutarch,* *Gods.* This must be vnderstood of vicious women, and not of those that loue vertue, the which is to be esteemed and embraced in what subiect soeuer it be found.

CHAP. XII.

*Of the Grand Seigneurs Sisters, and his other
Kinswomen, and of the Marriages of
his Daughters.*

THe Turkish Emperours Sisters lodge and liue in the old *Serrail*; their Quarters are distinct from the other wo-

Two hundred
thousand
pounds ster-
ling.

men, furnished according to their Qualities; Pleasures and continuall delights, are their ordinary entertainment: In the which they attend vntill the *Sultan* giues them in Marriage to some of his great *Basbaes*. When that happens they goe out of that place with their rich Stuffe, their Coffers full of Jewels, and their slaues to serue them, to the number of fiftie or threescore, besides those which their Husbands adde vnto them, who are bound to furnish them with a traine fit for their Qualities, and to make them a rich Dowrie (according to the custome of the Turkes where the Men endow their Wiues) at the least with five hundred thousand *Sultanins*, which are two Millions of *Liners*, with the great expences hee makes in presents of precious stones. The Prince their Brother continues the same pensions they formerly had, and augments them thirtie six charges of money yeerely, to buy them Pattins (saith the custome of the Empire) the Husbands which marrie such wiues, verifiethis truth to their losse, that a great inequality in Marriage doth many times breed a contempt; the authoritie of the House falls then vnto the Distaffe; they command them, they call them their slaues, they doe them good or harme, according to the satisfaction they receiue from them, and when the *Sultan* giues way, they repudiate them to take others better to their liking, and many times make them to lose their liues: So for a signe of the insolencie of their power over their Husbands, they weare at their sides a *Cartar*, which is a little Poniard inricht with precious stones. If the Marriage continue equally to the death of the one or the other; the husband must arme his spirit with an extraordinary patience, to indure the imperfections of a wife, who knowes that all things are lawfull for her, and who is not restrained by the loue of any vertue, within the bounds of a commendable Modestie. The *Basbaes* auoid as much as they can the vexations of this Royall Alliance, which is bought by their seruitude, entertained with great charges, and many times ends with their blood: They seldome imbrace it if the Princes commandement doe not force them. Such women haue libertie by the fauour of the *Sultan* their brother,

brother, to go when they please vnto the *Serrail* of *Sultana's*, and to visit him in like manner.

The *Grand Seignours* Aunts and his other Kinswomen live also in the old *Serrail*, with a traine fit for their conditions: The Princes Mother is in like manner lodged there, she is often visited by her Sonne, hee honours her, and supplies her with all the things she can desire: she hath leaue to goe to the Imperiall *Serrail* to see him when she pleases; and if hee falls sicke, she parts not from his Beds side, where as naturall loue makes her imploy all her care for the recouery of his health. The Princesses, Daughters to the *Sultan* are bred vp neere their Mothers, vntill they bee married to such great Men of his Court as shall please him, so as he be a Renegado, or taken out of the Children of the Tribute which they leuy vpon the Christians, or some other which hath abandoned the Law of Iesus Christ to follow that of *Mahomet*. These Marriages are made when as these Royall Daughters haue attained the age of eightene yeares, with a magnificence and pompe worthy of the *Othoman* House. The thirtieth of June 1612, was famous for the like Solemnitie, when as the Emperour *Achmas* gaue his eldest Daughter to *Mehemet Bassa* Captaine of the Sea; It is here briefly described according vnto the order which was then in *Constantinople*.

The day before the Consummation of this Marriage, the Moueables and Iewels of the Spouse (which we call the trusse or bundle) were carried from the *Serrail* to the Bridegroomes Lodging: Before it, marcht five hundred *Janizaries* on foot, of the Gallantest Men in all their Regiment. The high Pronost of *Constantinople*, and the *Grand Vizir* follow on horsebacke, in rich Robes of Cloth of Gold. The *Aga* or Colonnell of the *Janizaries* came alone after them vpon a Turkish Horse of great price: Two hundred Men of Qualitie mounted and stately attired, followed with a gentle pace; the *Talisman*s, *Alfaquis*, *Santons*, *Emirs*, *Scripbes*, and other men of *Mahomet*s Clergie marcht after with the puse vp grauitie of their condition. About five and twentie paces off, came *Amet* Bassa *Tesardar*, or high Treasurer, chosen by the Empe-

Emperour to be *Sagou*, or Father to the Bride, in rich Robes mounted vpon a Horse with a royall Caparison, hauing about him twelve Footmen, he conducted these precious Moueables, or this Royall bundle, which had in the head of it Musique on horsebacke of Hoboies and Drummes after the Turkish manner: It was distinguished into seuen and twenty Presents, diuersly carried by seuen and twenty Men.

The first was a little Hatte of massiue Gold couered with rich stones. The second was a paire of Pattins after the Turkish manner also of pure Gold, enricht with Turquoises and Rubies. The third a Booke of *Mahomets* Law, the couering whereof was of massiue Gold set with Diamonds. The fourth vnto the sixt was three paire of Bracelets of Gold and precious stones. The seuenth and eighth two great Bodkins of Diamonds. The ninth a little Cofer of Chrystall of the Rocke, with the corners of Gold halfe a yard high, and halfe as broad, in the which were seene great Diamonds, and huge Pearles of the value of eight hundred thousand Liuers. The tenth vnto the fifteenth, were six Smocks imbroydered with Gold and stones. The sixteenth to the one and twentieth, were six head-bands for her forehead of the same stuffe and as rich. The two and twentieth vnto the seuen and twentieth, were sixe stately Robes of Cloth of Gold, richly set with Pearles and Diamonds.

Four score
thousand
pounds ster-
ling.

After these Presents followed eleuen Chariots full of young Virgins slaues to serue the Bride; they were couered and close, and either of them accompanied or rather guarded by two blacke Eunuches: Twentie other Virgins slaues followed on horsebacke, and so many blacke Eunuches richly attired and mounted in like manner accompanied them. After all this marched a hundred and forty Moyles laden with Tape-
strie hangings of Cloth of Gold, of Sattin, of Veluet, with the ground of Gold, and a great number of Cushions of Veluet and of Cloth of Gold, which are the Chaires of the Turkish Ladies, with great store of other rich and sumptuous Moueables. All these things made the Sponuses Bundle, giuen by the Emperour her Father: Not comprehending the

the Presents and Moueables which the Bridegroom gaue her.

The next day which was the day of the marriage, this Princess was conducted to her husbands lodging, with no lesse pompe and state then her moueables. The *Iannizaries* made the front of this royall Conuoie: The great Prouost and the great Surueyor followed as before. The *Emirs* or *Cerifes*, which are the cursed remainders of the race of *Mahomet* the Impostor, and only carry among the Turkes a greene Turbant (the marke of their sottishnesse, and of the foolery of their predecessor) came after with a graue march of their vaine holinesse; The Priests, *Santons*, *Talisman*s, and about two hundred schollers in the *Alcoran* diuinitie, came after. The *Vizirs* or chiefe Iudges of Turkey, shewed themselves in this pompe, and before the *Grand Vizir* who came in his rank; hauing on his left hand (which is the most honourable in Turkey) the *Mustis*, or high Priests of the Law, thirty men on horsebacke with Drums and hobois made the musique after the Turkish manner; seven or eight Egyptians shewing of apish tricks following them, made it knowne that foolery had a ranke in the geratnesse of the World: forty Musicians marche two and two playing on Lutes, Harpes, and Gitterns; A foole muffled with a Cap and a Cloake couered with sheeps bones, and held for a Saint by the Turkes (for folly is esteemed in the Court and is reuerenced for holy) danced alone, and shewed tricks. Fiftie of the principall Officers of the *Arsenal* well attired did honour this Solemnitie, or rather were honoured. Thirtiemen followed them with Hammers and other instruments to breake downe the houses which aduanced too farre ypon the streete, and might hinder the passage of two great trees of a wonderfull height, laden with diuers sorts of fruits, wherein Art did imitate nature; They were carried by many men, and supported in the midst by many Ropes; vnder the shadow of these trees marche twenty Officers of the *Tesardar* or Treasurer *Amir Bassa Sagon* or Father to the Bride: Hee himselfe came after richly attired and royally mounted. Two great torches light carried by many slaues fol-

lowed him: Another Torch of a wonderfull great proportion, burning likewise was carried a part; It was couered with plates of Gould: A man would say in seeing it, that this precious Metal had beene moulded into a Torch, and kindled by a new flame, to giue light in this *Celebritie* as well to the eyes of the body, as it did dazle, yea, blind those of the minde. Moreover, this Torch was more glistering with precious stones, then with the flame which burnt it. The *Raïsser Aga* with fiftie of the Princesses Officers followed these stately Lights. After these, there was carried a great Canopie of Crimson Veluet, where no man was, couered. Another came after richer than the first, all couered with plates of pure gold, with great Curtaines like vnto a bed hanging downe to the ground, and close of all sides: Vnder it the young Princeesse was on horsebacke, being the only subject of this joy: Some of her blacke Eunuches were about her: her Coach couered with Cloth of Gold, drawne by foure goodly white horses followed empeie: Eight other Carriages came after this, in the which were set among the blacke Eunuches many faire Virgins belonging to the Bride, as glistering starres amidst darke and blacke Clouds: In the number of these Gentlewomen slaues they had made choise of fīue and twenty of those whose beautie seemed most accomplished: They were on horseback richly attired, their haire confusedly dispersed waues with the motion of the Westerne winde, like waues of Gold in a Sea of Loue vpon their delicate shoulders: They made the pleasing end of this pompous shew, it may be artificially, but it was cunningly enough for Turkes, to the end the spectators of this Royall Solemnitie, should for the last objects of their eyes see the Images of beautie, which might frame in their imagination the durable Marks of pleasure, and of the greatnesse of this pompe.

Yet it doth not promise to the Children that shall be borne of this Marriage, a fortune equall to the Qualitie of the Emperours Grandchildren: the fundamentall Lawes of the Turkes Estate, (which supports it by all the means they can, and sometimes comments it with blood) prohibits them euer to

haue

haue any charge, or gouernment which may make them eminent in the Court: The highest degree they can attain vnto, is to be a *Saniac*; which is the Gouvernour of a Borough or little Town; or to haue the charge of *Capigibassi*, which is the chief of the Porters of the *Serrail*, as in *France* the Captaine of the Port at the *Louuer*. Thus they keep them vnder to the end they may neuer trouble the Estate by their authority, and Birth, which makes them Kinsmen to the Crowne. Contrariwise, if the *Bassa* their Father hath children borne of his slaues before the Marriage, these shall precede them, and without contradiction may attaine, if they deserue it, or be fauoured, to the greatest Offices of the Empire.

The *Sultans* Vncles by his Wiues and his other Kinsmen, haue not in regard of this proximitie of bloud, any free access into his Pallace, and neere vnto his person, then that which their places giue them. They carry themselves towards him with the same basenesse and submission as others doe, with the which they are equally his slaues. The reason hereof is, that the Turkes make no great esteeme of women, and they doe not beleue that they giuing them to base slaues, or to great *Bashas* do dishonour or honour their Family: The Alliance which comes by their meanes is little regarded: Moreouer the preservation of Maiestie is so recommended vnto them, as for this reason they keepe in subiection all the men of their Empire, and in like manner those which might aduance themselves by the rights of their birth, the which makes them allied to the Prince:

CHAP. XIII.

Of the Grand Seigneurs Male Children, of their Education, and of the solemne Poyrpe at their Circumcision.

THe *Sultans* Male Children are after their birth, lodged and bred vp together in the *Serrail*, if they be borne of

one woman, but if they haue diuers Mothers they are separated into diuers Lodgings. Their Mothers see them bred vp to the age of fixe yeares, with the ieaiousie and enuie which raignes proudly among the women of diuers beds. After this time the Emperour causeth the Nurses to bee recompenced, and sends them to the old *Serrail*, if they be not married nor haue any houses in *Constantinople*. These young Princes from the age of fixe yeares vnto eleuen or thirteene which they are with the women, haue their Schoolemasters called *Coxas*, whom the Father giues them: These enter daily into the *Serrail* of women, and are led by blacke Eunuches without seeing any of the Ladies, into a Chamber where these young Princes remaine: They instruct them in the presence of two old Moorish women as long as it is allowed them to continue, after which they returne with the same guides, who bring them to the Gate of the *Serrail*. This exercise is continued vntill the Prince comes to the age of thirteene yeares, which is the ordinary tearme of the Turkes Circumcision, after the imitation of *Ismael*, from whom they glory to be descended, who was circumcised at the same age: Sometimes the Father seeing him grow great and neare him, stayes not so long: He causeth him to be cut at eleuen yeares, to send him out of the *Serrail*, and to remooue him from him into some Gouvernement of *Asia*. The Ceremony of the Circumcision is in Turkey the most famous of their Pompe, they call it Marriage, but a Marriage of the Soule: And for that the Soule is more excellent then the Bodie, so the solemnitie of these Marriages doe farre exceed those of Corporall Marriage. We will succinctly describe the particularities, and will take for a Table of this royall Magnificence, the Presents, Playes, Feasts, and gallant Showes, which were made at the Circumcision of *Mahomet* the Third, Grandfather to him that now raignes: Some dayes before he was cut: For the Circumcision follows the Feast; which was celebrated vpon his occasion.

The place of
pompe and
showes.

The *Hippodrome* is a great place in *Constantinople*, about fourescore fathome long and fortie broad, artificially built vpon a great number of Pillars and Arches which support it strong.

strongly, and keepe it from drowning by the waters of the Sea, which run vnder it, by certaine Channels which giue it entry: It was the ancient mannage and course for Horses as the word doth signifie, where the Greeke Emperours caused their Horses to be ridden, and gaue vnto the eyes of the people which beheld them from a goodly Theater buile at the end, the pleasure of their stately courses. The Theater is now ruined, and the goodly stones wherewith it was built haue serued for the proud Pallaces of *Basbas*, which they haue raised thereabouts: This place is called at this day *Atmeiden*, that is to say Mannage; There the Magnificences of the Circumcision of the Turkish Princes are performed.

The day being come when they are to begin the Feast, the Emperour goes on horsebacke from the *Serrail*, to come to the *Hippodrome*; the young Prince his Sonne is on the right hand, (which is the lesse honourable among them) attired in a rich Robe of Cloth of Gold, couered with an infinite number of Diamonds, and great round Pearles of inestimable value: The point of his Turbant glistered with precious Stones: He was mounted vpon a goodly Horse, with the richest Caparison that could be found in the *Sultans Serrail*: The Bitt was of massiue Gold set with many Diamonds, the Stirrops of the same mettall couered with Turquoises, the Buckles were also of Gold enricht with Rubies, and therest of the stately Furniture accordingly: The *Grand Vixir*, the *Beglierbeys* of *Asia*, and *Europe*, with other *Basbas* of the Port follow their Lords, the *Iamizaries*, *Solaguus*, *Spahis*, *Capigis*, and the other Guards and Officers of the Court accompany them, all of them attired with so great lustre and pompe, as it seemed that all the wealth not only of the East, but of the whole World had beene transported to *Constantinople*, to adorne the Men which shewed themselves in this Solemnitie. Being come to the *Hippodrome*, they were receiued with a double harmony: The first consisted of Hoboyes, Pipes, Drums, and Trumpets, with such a noyse as the Ayre and Earth ecchoed againe: The second, the acclamations of the the people, who cried with a loud voice, Live *Sultan Amurath*,

rank, and liue *Sultan Mahomet* his Sonne. Hee to let the people know, how much he did cherish their affection, gaue them a Largeſſe, and caſt many great handfulls of Gold and Silver amongst them. Whilſt the Princes croſſe the place, they cauſed to march before them ſiue great Tapers of waxe kindled and enricht with *Clinguant*, and beautified with all ſorts of flowres: They were for their proportion of bigneſſe and height rather like vnto great Oakes than Torches: They carried fortie foot in height.

The places for
the *Sultans*.

The place of
the *Sultana's*.

Thoſe of the
Baſha's.

Thoſe of the
Chriſtian Em-
baſſadour.

The *Sultans* hauing croſſe the place entred the Pallace of *Hibram Baſſa*, where the pauement of the Court was all couered with Cloth of Gold, whereon they marched, and went to take their Places, to be the Subiects and Spectators of this Royall Pompe. The Father entred into a Pauillion which was prepared for him, hauing a Portall adioyned beautified with rich pictures of *Arabia*, which looked towards the place: The Sonne went into a Chamber vpon the left hand, where his ſeate was prepared. The *Sultanaes* place was ioyning to the Pauillion; In the which were only the Mother of the young Prince and Wiſe to the Emperour, his Siſter the young Princeſſe, and the women of their Traine: Their Robes and glorious luſtre of pearles and precious ſtones which they carried were worthy of the wiſe & Daughter of the moſt powerfull and rich Monarch of the Earth. All the *Agas* and Captaines of the Port were in a Gallery neere vnto them: At the end of the ſame lodging were other Galleries erected of three ſtories: They had diuided them into little Lodgings like vnto Cabinets; In the firſt and higheſt was the *Grand Vizir*, and the other *Vizirs*, with the *Beglierbeys* of *Aſia* and *Europe* were placed next, and the *Baſſa Occhiai* Captaine of the Sea, or Generall of the Galley, and of all the Fleets of the Empire, whom Fortune had drawne from the Trade of a baſe Fiſherman of *Calabria*, and aduanced to that degree. In the ſecond ſtory were many Lords & Courtiers of the Port. In the third and loweſt they had made places for the Embaſſadours of Kings and Chriſtian Princes: That of the French Embaſſadour was in the firſt Ranke, the Emperours had the ſecond, the

the Polonians the third, the Bailiffe of *France* the fourth, and he of *Raguse* the fifth: They were all in Cloth of Gold, and their Gentlemen in like manner. He of *France* did not assist, holding it vnseemely for the Embassadour of a most Christian King and eldest Sonne of the Church to be spectator of a superstition, contrary to the Law of his Religion, yet his lodgings were kept void, aboue those of the Imperiall Embassadour, and no man held it during the Feast.

On the other side of the place there were Theaters and Lodgings erected for the Embassadours of *Mahometan* Princes, who would not haue their places neere vnto the Christians. The first place was giuen to him of *Persia*; who was stately attired in those goodly Robes of Cloth of Gold after the Persian manner, buttoned about him bandrick-wise. The Gentlemen of his Traine did equall in pompe and gallantnesse any other of their condition whatsoever. The top of their Turbants couered with goodly Turquoises, wherof their Country abounds, made a goodly shew: They had brought their wiues with them, who were wonderful faire, and attired with great aduantage to grace them: They couer their heads with many little Bands of Silke and Gold wreathed with their haire which they suffer to hang downe vnto their girdles, and they artificially make two little hornes of haire enricht with Pearle and precious stones, the which fall vpon their faire fore-heads: They made the *Sultana's* to enuy them, who beheld them and admired their grace throw their lattice windows. *Persia* hath alwayes had the glorie to haue had the fairest women in the World. The Daughters of *Cyrus*, and the Wife of King *Darius*, had so many allurements in their beautifull countenances as *Alexander* durst not looke on them, fearing to be vanquished, and *Roxana* although of base condition, was found so beautifull, as she deserved the honour to be wife vnto this great Prince. The Turkish women enter not into comparisson with the Persians for beautie, to whom they yeeld it; and they say that their Prophet *Mahomet* would neuer goe into *Persia*, and when they demanded the reason, his answer was that the women were so beautifull

Those of the
Mahometan
Embassadours.

The Embassadours
of the Persians

eds in short
 an unmdm
 anted m

as they were able to moue the Angels to loue: But this Counterfeit was nothing the chaster. The Embassadour of Tartarie was Ranck't next vnto the Persian; hee was bruitishly attyred, and followed as by Leaders of Beares, or of wild beasts. For his Men were couered with the skinnes of Beares, Foxes, Wolues, and such like, wherof the haire was outward, they had Caps of the same, and hee himselfe was clad in Sables. So as they which beheld him in this manner might well conceiue that the wild Beasts had left their Dens and Caves, to see the stately Pompe of this royall spectacle. The Embassadours of *Fesse*, *Morecco*, *Transilvania* and *Maldaia* were next vnto him. Hee of *Polonia*, was accidentally on their side in a lodging apart which was suddainly built. For arriuing late and seeing his place held, hee would not sit after the other Christians. The Players of Instruments, and the Turkish Musique were heere vnto them; being six score in number, with Kettle-drums, Fifer, Flutes, Tymbrels, Cymbals, and other Instruments. *A La Morecco*, playing confusedly altogether, and making a Melodious harmony able to make Asses dance. For they neuer change their Note. There were five hundred Janizaries appointed for the place, to prevent all disorder: and with them were three hundred Men fantastically attired, couered with Bells, holding in their hands bladders blowne, with the which they strooke those that did not make way. This did banish all confusion and tumult, whereby every Man might easily see the wonders that are in that place.

The Embassa-
 dours presents

The Ranckes thus distributed, and the order carefully obserued, the Embassadours went to the *Baisemain* of the *Sultan*, or to kisse his Robe, and made him rich Presents: For they neuer goe vnto him empty handed. This custome hath made me often remember, in reading it, the miserable condition of those which plead in *France*, which goe not but with full hands. Hee was presented by the Embassadours in this manner. He of *France* deliuered his in private, and not publicly like vnto the others. To the end this Prince might know, and the people see that our Kings giue in the way of cour-

courtesie and friendship, that which the others brought for tribute: Hee gaue him a stately Clocke of rare Art which strooke the houres melodiously in Musique, by eight and twentie Bels of siluer, and with it thirtie peeces of Scarlet. The Bailiffe of *Venice* presented a Cupboord of siluer plate, the one halfe gilt, and the other white, sixe great Payles of siluer to draw water, ten peeces of Cloth of Gold, ten of Silke, Sattin, and Veluet, and twentie of Scarlet. The *Polemi* brought a Semiter, whose hilt and scabbard was all couered with precious stones. He of *Ragusa* gaue fiftene goodly Cups of siluer, many Tapers of white Waxe, which the Turkes esteeme, and some peeces of Scarlet. The Persian presented two Alcorans, and some other Bookes of *Mahomet* Law, couered with massiue Gold, many Persian Carpets of Gold and Silke, and a good number of great Pearles: The Embassadour of *Tartarie* gaue many skins of Sables and other exquisite Furses of great price. All the rest made their Presents according to the order and rancke of the Princes which sent them.

They whom the Lawes of seuerer loue, and the rigours of Jealousie, had restrained from the publlique sight of the wonders of this solemnitie, yet they did celebrate the Feast, in those goodly places where they are kept: For the *Sultana's* & the *Grand Seignours* Concubines made Playes & Feasts in their *Serrail*, where the Prince did visit them, honoured them with rich Presents, and gaue at that time vnto the *Sultana Asachi*, that is to say crowned, whom we haue lodged nere vnto him in the Pallace of *Hibraim Bassa*, a Crowne of precious stones of the value of a hundred thousand Crownes. He caused to be brought vnto them a great number of beasts of diuers sorts, all made of Sugar presented to the life, of the greatnesse and proportion they ought to be of, as Camels, Lions, Elephants, Tygres, and many others: The Embassadours had their parts six peeces were sent vnto him of *France*. This was performed some dayes before the Pompe of *Hippodrome*, which was celebrated in this manner.

Feasts of the
Sultanas that
were there vpon.

Mahometts
Clergie.

The *Mufti* who is the high Priest of the Turkish Law, opened the beginning; he appeared first in the place, being Maiesttically set in a Tabernacle carried vpon a Camels backe: He had a Booke in his hands which hee turned alwayes ouer: About him were on foot a great number of Priestis, and religious *Mahometans*, who held Bookes in like manner. But their fantasticke attire did shew plainly the humours of their brutish spirits: Some had their heads couered with hoods, others with Mitres, some with Crownes, Many had Robes of beasts skinner. They were no sooner come vnto the place, but they made shew of their Religious modestie, in whistling, howling, beating vpon Pans and Basons, ringing of little bells which they carried in their hands, as a man would say that these testimonies of their zealous deuotion, were an insolent jangling, at the sound whereof they did leape & friske without ceasing. In this posture they made threeturnes about the place, after which they stayed before the *Grand Seignours* window, who looked vpon their fooleries. There they made their prayers, during the which some religious Men of the troupe drew out great Kniues, and cut their flesh in diuers parts of their bodies, for the loue of the Prophet, and of their *Sultan*. The *Mufti* descended from his Tabernacle, entered into the Pallace, and made his Presents, which consisted in some Bookes of the Law. After which he retired with the brutish company of this monstrous Clergie.

The Patriarchs
of the Christi-
ans.

And for that this first troupe was ridiculous, that which followed was lamentable: They were the two Christian Patriarches, the one of the *Grecians*, the other of the *Armenians*, attired in long blacke Copes, which are their Patriarchall Robes, the true colours of their seruitude and heauinesse: They were followed by some Christian Priests: Their Gate was pittifull, hauing their heads hanging downe, in such sort, as the Christians that were come thither to laugh, found a worthy subiect of weeping, seeing the Church captiuated to the cruelty of Turkes, and the Reuerend Pastors thereof forced to goe and humble themselues at the feet of their Tyrant, and

Ene-

Enemy of their Law, in a superstitious Ceremony, and contrary to their Religion : to lift their sacred hands vpon him, and prostitute vpon his person the grace of their blessings : This is the estate whereunto the Diuision of Christians hath reduced them. When they came before the *Sultan*, they prayed vnto God with a loud voice to blesse him, they presented him with a great Bason of siluer full of peeces of Gold, and so returned poorer than they came.

The Merchants followed, to vent without profit the most precious of their Merchandize : They were a thousand in a troupe, Turkes, Christians, or Iewes, all attired in Robes of Gold, and followed by a pleasing band of young men attired like maidens, hauing Bowes in their hands, and Quiuers at their backes full of golden Arrowes. A childish troope of daintie young Boyes like so many *Cupids* crowned with flowers, and holding Darts in their hands, drew without any difficultie a Chariot which followed them, whereon was set and opened a shop full of Cloth of Gold and Silke, with Tapestries of all sorts, which they presented to the *Sultan*, and cryed ; *Liue Sultan Amurath.* The Merchants,

The Goldsmiths followed after ; their decking did shew that they traded in precious Wares : They were all couered with precious stones : Some of their number drew a rich shop full of Vessels of Gold and Siluer which they gaue vnto the *Grand Seigneur*. A small troupe of other Goldsmiths made a band a part : They were those of *Baiestan*, whereof we haue spoken before, stately attired : The stones and pearles which were vpon their Garments, were valued at a Million of gold : The Presents which they made were great and rich. The Goldsmiths.

All the other Tradesmen came in their order, and all laboured in their profession. The makers of cloth of gold and silke, to the number of five hundred men well attired, caused two Loomes to march with them, whereon they made a peece of cloth of gold, and another of silke before they had gone thrice about the place. The Lace-makers did the like in their kind : They were in the midst of many sorts of beasts made of silke, Tradesmen of diuers sorts.

which marched with them by Art : The Linnen Weauers, Tapeſtrie men, and Cotton makers, laboured alſo in their Vocation. The Feather-makers ſed the curioſitie of the ſpectators with Feathers and winde: They made many artificiall Birds, which did flie in the Aire, as if they had beene naturall. Tailors made Garments in paſſing vpon the place; Smiths did worke in Iron, Potters made Pots, Cutlers made Kniues, and Sadlers Saddles, Maſons did build, and Glaſſe-makers did blow their Glaſſes, Bakers did bake; and that which was not pleaſing, the ſluttish Butchers did kill and flay Beaſts, and gaue the fleſh to the people. The Gardiners were there laden with Flowres, the Ploughmen with their Ploughes tilled the Sand: The Shepheards with their fat troups made their three turnes: The Keepers of Moiles, Aſſes, and Carters, brought their Moiles, their Horſes, and their Aſſes: Their groſſe ſpeeches did not greatly tickle the *Sultans* cares: Nor their Preſents did not draw his eyes to the contemplation of their beautie: He had nothing but Wood, Stone, and Water: and that which he did, as I conceiue, ſuffering their foolery to entertaine his leiſure, was only to repreſent vnto his ambition the fabricke of the World, to the government whereof he aſpires, in receiuing ſuch homages as theſe men could yield. The Iewes were the laſt which gaue Preſents: They were three hundred young men ſeparated into three bands, diſguiſed in diuers Nations: The one was attired and armed like French, the other repreſented Spaniards, and the third ſeemed to bee *Swiſſers* with their great Cod-peeces; They had for their traine an infinite number of Dragons, Sirens, and Tortoyſes of the Sea, which marched artificially: And with this, pleaſant Antiques, as women which had reſigned their Diſtaffes vnto their husbands, and made them to ſpin: They were gotten vpon their ſhoulders to ſhew their Empire, and to let them ſee the miſeries of theſe Coxcombes, charged with ſuch importune burthens.

Artificiall
Combats.

Theſe Homages and Preſents being thus ended, the Combats of warre, did ſhew the force of their art, and the ſports the

the pleasure of their brauerie: The *Grand Vizir* would haue the honour to expose vnto his Masters eyes, the representation of his victories against the Christians. He caused to be drawne into the place two great Castles of Wood, diuersly painted, mounted vpon Wheelles, garnished with Towres, fortified with Rampiers, and furnished with Artillerie: The one was kept by Turkes, who had planted vpon their Tower, many Red, White, and Greene Ensignes: The other was defended by Men, attired and armed after the French manner, who seemed Christians: Their Ensignes carried white Crosses, without doubt they had beene taken in some encounter, or at the sacke of some Towne of the Christians: either of these Castles had thirtie Horse, which made diuers sallies: The Turkes forced the others to make their last retreate into their Fort, where they shut them vp, besieged them, battered their walls, made a breach, sent to discover it, and marched to the assault with their vsuall cries and howlings: The little resistance they found made them soone Masters and vanquishers, although they were themselves vanquished, for they fought against themselves: If they had had to deale with Christians, they had not preuailed so easily. As soone as they were entered, they abandoned the place to their cruelty, put all to the sword, cutting off the heads of the principall, and lifting counterfeit heads about the walls. The contempt which they make of vs ended the triumph; They let slip into the place about thirty Hogs which they had shut into a Fort, and ranne after them crying and howling in mockerie: Thus the Turkes doe not sport but in contemning the Christians, nor labour seriously but in ruining them: And they by a fatall diuision prepare their victories, and dispose the triumphs which they obtaine of them with great facilitie.

Occhiali Bassa great Admirall of the Sea, exceeded by his industrie, the *Vizir*s inuention. Hee caused to come rowling into the place, a great Island, admirably well made of boords and pastboord, which represented *Cyprus*: Two powerfull Armies held it besieged, the one by Sea and the other by Land:

A representation of the taking of *Cyprus*.

Land: There was artificially scene their descent into the Island, the siege of *Famagouste*, the sallies, skirmishes, batteries, counter-batteries, mines, counter-mines, breaches, assaults vpon assault, fire-workes, and whatsoever the furie of Warre could inuent. Sometimes the Turkes were Masters of the Wals, and suddainly the generositie of the Cypriots repulied them: But time, force, and the want of succours made them receiue the composition which they offered them; yet the disloyaltie of the Turkes did not obserue it, for some they made slaues, and the rest they put to the Sword: All this was scene in the place: When as the sound of Trumpets, the noise of Drums, the howling of Turkes and the thundering of the Canons seemed to be at the taking of another Island at *Cypres*. The wonder of this artificiall representation did much please the *Sultan*, reioyced the people, and reuined in the Christians minds the griefe of their losse: Heauen would haue it so to punish their great curiositie, for assisting with these infamous *Mahometans*, and to be spectators with them at the Pompes of their Superstition. But he did not suffer their insolencie to be vnpunished; Hee made it knowne that if his Iustice suffers them to bee a scourge to the Christians, yet hee doth not alwayes suffer them, to haue them in derision: The Cannona-does, where there was nothing but Powder, slue many of these takers of the Island in Picture vpon the place, & wounded a great number.

Artificial
Castles,

Some other artificiall Castles appeared after, shewing the like thing to that of the *Grand Vizir*: One among the rest, the least of all, carried two Towers, in the which there were two men armed, which fought on against the other with their Semiters, they did mannage greene Ensignes, and Battle-axes of glasse without breaking them. The *Romeliens* and *Albanois*, whom the Turkes hold for the best men at Armes, came after with their Launces and their Targets vpon the left arme; they haue no Rest to beare it, like vnto the *Franques*, it is only tied to their Saddles by a leather thong, for they carrie no Cuyrasses: Many of their Horses were slaine there in com-

That is to say,
Italians, French
Spanish, &c.

combating. After the Encounter, they did runne at the Ring after their manner, which is to set a little rod of Iron on the ground, on the end whereof they put a Ring somewhat bigger than those which they vse in *France*. They which tooke it, carrying the Ring on the end of their Launce being on foot, went to present it vnto the *Sultan* before his window, who threw him out a Ring of Gold in recompence; the manner of receiuing it was not without a Myserie: In raising it from the ground, the Cauallier kist it, laid it vpon his head, and bending downe very low made a Reuerence and so retired. When these men had voided the place, they brought in thirtie Christian Souldiers, lately taken in the Wars of *Hungarie*: They followed with their Irons the triumph of certaine Turkish Captaines which had taken them; some Ensignes and Drums of their Companies made vp the Trophie of these Barbarians.

A goodly troupe of Archers on horsebacke arriued soone after with a more generall joy; They Actiuities which they shewed are admirable. After they had finished their courses, with a Target in the left hand, and a long Dart or halfe Pike in the right, sometimes ranged in battaile, sometimes disbanded, casting them one at another, and taking them vp from the ground in running: They ranne their Horses with their full speed, and in the swiftnesse of their course, drew their Semiters thrice out of their Scabbords, and put them vp as often without any stay: In like manner they shot thrice with their Bowes, with the first they hit an Iron on the hinder part of the horse; with the second they strooke an Apple of Gold, which was vpon the top of a great Mast of a Ship set vp in the midst of the place: with the last they hit the Ring at which the *Albanois* had runne: Then standing vpright in their Saddles, they did run their Horses with full speed, and did mannage their Armes as before. Some of their Troupe did things which were admirable: There was one who tooke the Saddle from his horsebacke, laid it vpon his necke, and set it in its place againe all with running. The same men set

Archers on horseback and their dexterity.

set an Orange vpon the Turbant of his slaue, and in running pierced it diuers times with his Arrowes, and neuer hurt his slaue; Hee pierced a great brazen Morter with an Arrow; Moreover, hee tied two Horses together, set a foot vpon either of them, and standing vpright, supported a young Boy who shot with his Bow as the Horses galloped. Another of the same Archers ran with all speed his head in the Saddle, and his feet vponwards betwixt foure Semiters, which had their points set against him: Two men of their troupe put themselves into one Saddle, and vaulted before and behinde while the horse did run, lighting and remounting againe without stay. An *Arabian* which was amongst them added the force of his jawes to their dexteritie: He did set a packe Saddle on a horse with his teeth, hauing his hands bound, hee put on the panniers, and then set on his Boy to load it, hee did also saddle his horse after the same manner, and leapt vpon him; doubtlesse the biting of such a Gallant would be dangerous. |

This day (for all these wonders were not one dayes worke) ended by some actions of piety after the Turkish manner, which the *Sultan* caused to be performed at the Gate, by the which they goe to *Andrinopolis*: Thither he went going from the place with the young Prince *Mahomet* his Sonne, and all the great Men of his Court, where being arriued he caused foure thousand sheepe to be sacrificed, and a great number of Beeues which he caused to be roasted whole, in either of which they put a whole sheepe, and in the sheepe a hen, and in the hen egges, and caused all to be distributed to the poore. Hee then receiued newes of the defeat of his Army in *Persia*; for the pleasure of humane Pompe is neuer so absolute, but it is accompanied with some cares and crosses: The feeling of this Rout fell vpon the Embassadour of *Persia*. The Turke offers violence to his person, and commits him to Prison, and in the open day, and in the view of the people, and of other Embassadours, caused his Lodging to be sackt and spoiled.

But this was no hinderance, but the day following the Feast was continued. A troupe of excellent Tumblers and Moun-

Mountebankes (whereof Turkey abounds aboue all the Regions of the Earth) did to the common amazement of all the Spectators these things which follow. The first which shewed himselfe in the place, shut a young Boy naked into a Hogshead, with fife and twenty or thirty great Serpents, and rowled it about the place, and then drew out the Boy whole and sound: The same Serpents stinging and biting others which cameneere them. After this they buried a young Boy deepe in a Ditch, and couered him with Earth as if hee had beene dead, and yet he answered as distinctly and intelligibly to that which they demanded of him, as if hee had beene out of the ground. Another presented himselfe naked without shame, but not without more than humane force, hee layed himselfe flat on his backe vpon the edge of two Semiters; being in this posture, they laid vpon his Belly a great Anuile of Iron, whereon foure men did beate with great Hammers; and moreouer they did riuie many great pieces of wood without any offence to him. When this man was retired, a troupe of other naked men exposed themselues to the view of the World all couered with wounds, their bodies being yet larded with the same armes which had made them, some with Arrowes, others with Kniues and Swords; But before these mad men had gonethrice about the place, two of the troupe fell downe dead, which shewed that their wounds were rather markes of their folly than enchantments. Another shewed the force of his jawes, and his hands: he held a horseshoe betwixt his teeth, and puld it in pieces with his hands; He brake a Plough-share, with three blowes with his fist; and hee caused a piece of Iron to be made red hot, the which hee tooke in his hand licked it with his tongue, rubbed it on his face, and yet was not burnt: Afterward hee caused a Goat to dance pleasantly vpon his shoulders, and neuer toucht it, causing it to passe from one shoulder to the other without mouing. A headie-brain'd fellow followed this man, vpon whose head they did breake with Hammers a great stone, which a man could hardly lift from the ground. Hee caused them to couer him with so great a heape of stones as he could

not be seene, and yet for all this hee felt no discommoditie. Another band came after, whose feet were so hardned, as they went bare vpon a Harrow full of sharpe Pikes and cutting Knives: There was one followed them, who with a cord, tied to his haire without the helpe of his hands, did lift vp a stone of a hundred and fifty pound weight. Many Beasts instructed in this Art of tumbling augmented the pleasure of the Assistants: little Birds, went to fetch a piece of siluer as farre as they directed them, and brought it to their Masters, Asses danced, Dogges and Apes shewed a thousand pleasantricks. The *Grand Seignours* Wrestlers, came to shew their force and actiuitie, being oyled and greased to auoid the surprize of their Enemies: These are the most continent men in Turkey, they keepe their Virginity pure and vntoucht, and say with reason that it doth entertaine and preserue the force of their bodies. The *Speichs*, which are the *Sultans* Footmen, would also be of the partie, they came vnto the place with their feet shod, running and leaping with admirable swiftnesse and disposition. These men haue the skin of their feet so hard as a Smith can hardly make a nail to enter; they doe harden them for pleasure. The Dancers vpon Ropes shewed strange Feats of Actiuitie: In those places they exceed all others whatsoeuer for their Agility.

Elephants and
Giraffe.

Looke *Lipsius*
Epist. in his
Centuries
where hee
speakes of this
Beast.

Two Elephants, and a *Giraffe*, were brought into the *Hippodrome*, to augment the *Sultans* delight by this nouelty. The Elephants differed in forme: One was great and the other little. The great one was thrice as high, and bigger than a Buffle, or small Seere, he carried vpon his back a little Castle of light wood, in the which might stand five or six Souldiers without crowding: The head in comparison of the rest of the body was little: From the end of the vpper part of the Muscle, there did hang a long trumpe, whereof this beast makes vse as readily as a man doth his hands, takes what his appetite doth aduise him, carries his meate to his mouth, vseth it for a defence with incomparable force, his eyes are small like to those of a Bore, his neather chap is like vnto the same beast: Hee hath two great teeth, about five foot long, his eares are round

round and great, lying vpon his backe, hee sometimes raises them vp: his legs are euen like vnto pillars, in the which there appears no joynts, yet this Beast hath some; he doth but halfe bend them, and therefore hee suffers himselfe to fall vpon his side: his feet are round, and haue five nailes; his skin is black, and hath little haire. The Naturalists obserue, and experience doth confirme, that this beast hath so powerfull an instinct, as it seemes, hee is indowed with judgement: Examples are familiar in Histories: This beast being brought before the *Grand Seigneurs* window, lifted vp his head to looke on him, then he bowed it downe very low in signe of reuerence: They cast vpon the ground a handfull of *Aspres*, which is a little Coine like vnto the French *Carolus*; the which hee gathered vp with his heavy trumpeas handsomely as any man could haue done with his hand: Eight strong Turkes held a long Pole in their hands, and gaue him the end; as soone as he had seized on it with his trumpe, hee made them to turne about as easily as if they had beene feathers: After wards hee lifted vp the Pole, and strooke it so hard against the ground, as those men were forced to abandon it: Being Master of it, hee did flourish with it like a two hand-sword with admirable dexterity. Wherefore the *Indians* haue reason in their warres to make vse of the force and addresse of these beasts: They carrie many men, and when they tie a Semiter to the trumpe, one of them kills more than a company of Foot could doe.

The Giraffe.

The *Giraffe*, whereof the portraite is here represented, was at the same time brought into the *Hippodrome*. This beast for that it is little knowne in *Europe* was much admired. It is not only beautifull of it selfe, but it is also gentle and very tractable: It hath a head like a Stagge, armed with two little hornes halfe a foot long, couered with haire; the eares, the feet and the taile are like vnto a Cow: It hath a neck like vnto a Camell, it hath hard knobs vpon the hams, and breast: The skin is speckled like vnto a Leopard; and some beleue that it

is that *Camelopardalis* of the Ancients; his legs before are foure or five times longer then those behind, so as his naturall posture represents a Goat standing vpright against a Tree to bronze the buds: The which makes him to feed with discommoditie: for in this action hee is forced to open his legges to make passage for his head. If we had not vndoubted proofes of the wisdom of Nature in the wonders of her workes, wee might say that this beast alwayes standing vpright is one of her fantastlicke Creatures. Being led about the place, they were carried backe, passing thorough the Citie, the *Giraffe* had such aduantage in the forepart, as his head looked into the windowes of their houses.

Such were the pomps of the day, the night wanted not hers, if there were any night during the solemnity of this royall Circumcision: For at such time as the Sunne did not shine in their Hemisphere, they had raised a ship Mast in the *Hippodrome*, whereon there was a great Circle like a Crowne furnished with burning Lamps: and neere vnto the Obelisque which is the ancient ornament of this place, there was a huge wheele set vp, the which did turne continually, and made twelue other smaller to moue, all which were inuironed with lights, which remaying firme, seemed notwithstanding to follow the motion of the wheelles, not without a wonderfull content to the eyes of those which beheld them: Besides this there were many ship Masts with their tops and tacklings, all couered with lamps, which gaue so cleer a light, as in the dark night they made an artificiall day; by the fauour of which light, most of those goodly things which had appeared in the day, came after Supper to giue contentment to the company by their shew. After this, many artificiall Fire-workes, some drawn by Satyres, others by Dragons which did vomit forth flames, filled the aire with agreeable flashes, and pleasing thunderings, and the spirits of the spectators with contentment: But their flames quenched, their thundering ended, and there remained nothing to those which did behold it, but the sent and smoake of powder, to teach them (if they could comprehend it) that humane pomps, and the shewes of the
great

greatnesse of the World, dissolue in the end into winde and smoake. The most stately of these nocturnall sports was the representation of a nauall fight so artificially exprest, as it made the Christians that were present see, that the recompence of labour, and the reward of merit, hauing drawne into Turkey the goodliest inuentions of men, haue made them to lose the name of barbarous to send it vnto vs, where as verue is not acknowledged. There they saw many Shippes and Gallies vnder saile, furnished with Artillerie, adorned with their flags, the Trumpets sounding, fight, inuest, leape from one beak-head to another, kill, cast into the Sea, burne, and sink the Enemies Vessels, with admirable dexteritie. The battailes at Land, Sieges, and taking of Townes, were represented with no lesse art.

But if the description of this Royall Feast hath beene a pleasing diuersion vnto vs in the toile of this Historie, let vs end it according to the naturall course of pleasure, by the grieve which followes. Doubtlesse it will be great enough to impart it to those which shall read the issue of this Chapter, where we obserue that during the spectacles of this solemnity, the wretched Grecians ran by troupes in this place to make themselves *Mahometans*: Some abandoned Christianitie to auoid the oppression of the Turkes, others for the hope of priuate profit: The youngest and most beautifull were sent into the *Serrail*, with the *Iehioglans*, and the rest among the *Azamoglans*: This hope of better fortune drew the Idlenesse of many young men, so as they could hardly find Masters enough to cut them: This detestable troupe of Rascals, went to shew themselves before the *Grand Seigneur*, their Bonnets vnder their feet, in signe that they did tread their law and honour vnder foot: There a Turkish Priest did cause them to lift vp the demonstratiue finger of the right hand, in signe that they did not beleue but one God in one person, & to say with a loud voice, *La illa ey late alla Mehemet rasoulallah*: Then they led them into certaine Pauillions, which were erected expressly at the end of the place where they were circumcised:

The number of these cast-awayes was found to bee aboue foure thousand soules.

These sports and triumphs being thus miserably ended, the young Prince for whom they had beene made, was brought into his Fathers Chamber, where hee was circumcised by one of the great Men of the Court in the presence of all the *Basbas*. His wound being cured within few dayes, hee goes to take his last leaue of the *Sultana* his Mother, whom she shall see no more vntill hee comes to take possession of the Empire, after the death of his Father, if hee be the eldest, or to end his life with a halter if hee be a younger brother, when his elder shall Raigne. She giues him presents: and the other *Sultana's* doe the like: All the *Basba's* present him, and the Emperour his Father appoints his Family, giues him a *Praceptor*, an Eunuch for Governour, with many other men to serue him, and sends him into *Asia*, *Sauiaque* only of the Citie of the *Magnesia*, the chiefe of *Mysia*, or Lieutenant in that Region vnder the authoritie of a *Basba* who is Governour: whilest he carries the Title, hee must gouerne his Actions with prudence and modestie; for if he should haue any designs of innovation by the Counsailes of some discontented seditious persons, he should worke his owne ruine by his owne hands. The Eunuch which is the most apparant man about him, hee is bound to aduertise the *Sultan* his Father, and the principall *Basba's*, of all his carriage.

CHAP. XIV.

Of the Presents they make vnto the Grand Scigneur, and of those which hee himselfe giues.

THe custome to giue Presents vnto the Prince hath beene so practized in the Turkish Monarchie, as it is past for a Law of State, so as it is written in the great custome of the Em-

Empire, that all the *Basba's* and great men of the Port shall at certaine seasons of the yeare, and at the Circumcision of the Emperours Children, giue him Presents, and likewise when they retorne from the Government of Prouinces, where they haue continued some yeares in the administration of their Charges of Viceroy. The Generals of Armies at the retorne from their victories, are bound to present gifts to the *Sultan*: They doe it vsually in a great quantity of Vessels of gold and siluer, Swords and Daggers enricht with precious stones, and bowes of the like manner, Plumes of Feathers with precious Jewels, rich Girdles, exquisite Furies, and sometimes pieces of cloth of gold, with Tapestries of silke and gold: whereof the Princes Wardrobe is commonly well stored, to supply his bounty to his *Sultana's* & slaues, and to send to forreine Princes: All these men being slaues to their Master, and as it were forced to these liberalities, cannot when they please follow their good aduice which say, that *It is a noble folly to giue vnto great Men, for they beleeue they oblige a man much when they receiue that which he presents.* The *Basba's* which retorne from the gouernment of Egypt, parting from *Cairo*, dispose the value of the Presents into ready money, and arriuing at the *Serrail*, they sometimes present vnto the *Sultan* foure or five Millions of *Liuers*, which is foure or five hundred thousand Pounds sterling. The Generals of Armies doe many times practise the same liberality, they are the better received by their Master, and the glory of their magnificence flies into the mouth of the people, and they find by their great gifes, what the offering of Presents, pacifie both Men and Gods, (as they said in old time) These notable summes enter into the inward *Chasna*, which is the Princes secret treasure. The Christian Patriarch giues vnto the *Sultan* newly crowned an honourable present, which the *Greekes* call *Pesquesian*, or when the Patriarch enters into his charge, by the death or deposition of another. Besides this the Turkes giue vnto the Eunuches which are familiar to the Prince many rich Presents, to make them speake from them vpon all necessary occasions: for the ballance doth alwayes decline on that side which is

*Et vna nobis
necesse datur
los Reges, per-
que creem bazer
miced. quando
reciben, Antia
Perez en las
cartas segun-
das,*

*Muchra credo
mibi placant
hominesq; Deif-
que, Placatur
denis Iupiter
ipse datus, Ouid.
de Arte,*

hea-

*Omnium est
dulcissimum ac-
cipere, Senec.*

heaviest, and the only meanes to gaine the affection of these gelded men, is to glut their avarice, which is no small labour. *Nassuf Bassa*, who ended his fortune and his life in the yeere 1614, did often say that the Eunuches of the *Serrail* were insatiable: They doe also hold, and they practizethis Maxime in the Turkish Court, the which is generally receiued by all men, that *The sweetest action of men is, To take*, although in truth it be more generous to giue, for him that is able.

As pleasure and griefe are naturally ioyned together, haue one Temple, and their Offerings are vpon the same Altar: The *Othoman* Monarch who takes a great delight to see himselfe glutted with Presents; not only by his owne subiects, but also by strangers, yet he sometimes finds a distaste in it: As it happened to *Selym* the First, whose example shall suffice in this Chapter, that by its breuiety wee may ease the long descriptions of the former. This Prince hauing taken the *Othoman* Scepter, his hands being yet bloody by the death of his Brethren and Nephewes, and the chiefe of his *Bashas*; thinking to be honoured according to the ordinary custome of his Predecessors, with Presents which forreine Princes make, hee saw his cruelty taxed, by that which the *Persian* Embassadour presented vnto him, who gaue him in his Masters name, a great furious Lyon, inaccessible, alwayes foaming for rage, and neuer made tame by any Man. This present being brought, *Selym* fell into a rage, stamp with his foote, complained that hee was wronged, and sware that hee would be reuenged, and demanded satisfaction from the Embassadour; who being aduised and cunning, covered the part which hee had played with many goodly words: He told *Selym* that this Lion did rather represent the greatnesse of his courage, and that of his generosity rather than any other thing; but this did not pacifie him, he chased him out of his Territories, and gaue him to present vnto his Master many great Dogges with bloudie mussels, as if hee would say, they had torne his Lion in pieces, and that in the assaults of Warre hee would intreat him in like manner.

Seeing then the Turkish Prince doth continually receiue
Pre-

Presents from others, it is fitting he should likewise giue: For it is more seemly for a King to giue then to take, so his Wardrobe is vsually open to giue. The *Sultana's* are enricht by his Presents; The *Mufti* and his *Preceptor* are honoured, and the *Basbaes* receiue: and all this consists in precious stones, Purfes full of gold coyned, Robes of cloth of Gold, Plumes of Feathers, Jewels, rich Armes, and other things of value. The *Chafnadar Bassi*, who is the high Treasurer, hath the charge to buy what is needfull for Presents, hee employes yearly in cloth of gold, for Robes which they giue, the which is made at *Bursia* in *Asia*, foure Millions of *Livers*, besides that which comes into the royall Wardrobe, by the Presents of *Basba's* and other great Men: but as all *Rivers* come from the Sea and returne vnto it, so all the *Grand Seigners* Presents returne backe in the end to his owne Coffers. The *Sultana's* die, and their goodly stuffe comes to him; The *Basbaes* end their liues, he takes all as the Master doth of his slaues: Sometimes hee leaues a part for the execution of the Will which he hath made, So as he doth not giue but lends for a time, seeing that the fundamentall Law of his Estate, which makes all men his slaues, restores that vnto him which he had giuen, and moreover, all the wealth of his Subjects.

But all the Presents of the Turkish Emperour are not pleasing to them which receiue them, they are sometimes fatall fore-tellings of death to him to whom hee giues them: For when hee lends for any great Man of the Port into the *Serrail*, to feast him, or to speake with him, after the Feast or at the end of his discourse, meaning to take away his life in his presence, he giues him a blacke Robe wrought with gold and silke: as *Basazet* the Second did to *Bassa Achomat*, who had suppt in the *Serrail* with the other *Basbaes* at his Masters Table, amidst the delights and pleasures of a royall Feast, where as Wine, forbidden by the Law of their Religion, was poured forth as plentifully, as in any part of the World, Supper being ended and the Table taken away, the *Basbaes* humble themselves before their Prince, some kisse the ground in his presence, to obtaine pardon for that they had drunke Wine,

Foure hundred thousand pounds sterling.

and so returned to their houses. The Sultan stayed *Achomat*, with their sweete Words, *Milalah* (that is to say my Protector) tarrie here with mee. When the others were gone, hee caused a rich Robe of blacke silke wrought with Gold to be brought vnto him. At the sight hereof *Achomat* entred into furie, hee knew well what it meant, and assured himselfe of his ruine; hee accuseth *Baiazeth* of iniustice and crueltie, and tells him in his rage. Why didst thou Some of a Whore suffer mee to drinke wine against the holy constitutions of my Law, if thou wilt presently put mee to death? Hee ended his rage with the rest of the discourse which his passion had dictated. But his life was freed from the present danger: his Sonne seeing him not returne with the other *Bashas*, informed himselfe from them what was become of his Father. They tell him in what a pittifull estate hee was, whereupon hee flies to the *Serrail*, moues the *Ianizaries* to compassion, who loued *Achomat* for his valour, as he whom they had followed in the Warres, in Battailles, and assaults of Townes, they filled the *Serrail* with the horrour of their cryes, *Br'e, Br'e*, that is to say Arme, Arme. They beate at the Gate of the Emperours lodging, threaten him, raile on him, called him drunkard, and force him to restore *Achomat* who was pale and wanne, hauing the halter about his necke, with the which the Princes dumbe Men were ready to strangle him. In this manner force hindred the effect of this fatall Present of a blacke Gowne wrought with Gold. But besides these accidents hee that receiues it must expect his infallible Ruine. This Present is not giuen by the *Orboman* Monarch to any but to his owne subiects, but hee sometimes sends others, which shew the contempt which hee makes of forreigne Princes, as when hee sends a Robe how rich soeuer vnto a soueraigne Prince. For a Robe is the Present of a superiour to his inferiour. So *Baiazeth* the first intreated *Themir*, or *Tamberlan*, Emperour of the *Tartars*, when hee sent him a Robe in disgrace to contemne him. *Themir* was much offended, and answered those which brought the Present from the Turke, that he should not intreate those of his sort in
that

that manner: but hee soone had his reuenge. Hee entred *Baiazets* Countrey in *Asia*, (*Constantinople* was then held by the Christians) and with eight hundred thousand fighting men, tooke *Sebastie* the Seate of his Empire, slue his Sonne *Orthogules*, defeated his Armie in Battaille, tooke himselfe Prisoner, reuenged this contempt by many others, and afflicted him so in following him, as hee died of griefe, sorrow, and paine: to be an example to Princes, not to contemne those which are Soueraignes like themselves, and therein Images of the Soueraigne God. But thus they giue Presents of Death and contempt in Turkey, the one is of crueltie, and the other of offences and not Presents, for the Presents of Enemies are no Presents.

The *Sultana* Queene that is crowned, and Mother to the young Prince Successour of the Empire, giues many Presents: Shee receiues daily from the Great Men of the Port which send vnto her, and therefore shee is bound to giue; to this end the Emperour doth furnish her with much goodly stufte, and peeces of price which are giuen vnto him, and with great summes of money to buy others. The *Grand Vizir* doth also giue many Presents both within *Constantinople* and without: Hee sends many Roabes of Cloth of Gold and Silke, to Embassadors which arriue at the Port: and when hee is in the Armie, performing the the Charge of Lieutenant Generall to the *Sultan*, hee giues to draw strangers vnto him that may be viesfull, or to recompence the generositie of some valliant Captaine. And for that all these Presents are giuen in the *Sultans* name, he doth furnish those things which he giues. And to this end the *Tesardar* deliuers him Money, pieces of Cloth of Gold, of Silke and many other Stuffles. This is all that can be spoken of the *Sultans* Presents.

CHAP. XV.

Of the Treasures of the Serrail.

Julius Caesar
*potentiam dua-
 om rebus, pecu-
 nia scilicet, &
 militibus paro-
 ri, conservari,
 augeri dicere so-
 lebat, Ciphili-
 nus in Casario*

Two hundred
 and forty thou-
 sand pounds
 Sterling.

The *Ottoman* Monarch hath his Treasures: what Sou-
 raigne Princee can preserve and maintaine his power and
 estate without their force: It is gotten by Armes and Money,
 preserved and maintained by the same meanes. Hee doth
 lodge it in his *Serrail*, one part in the Court which is with-
 out his Quarter: and the other within it: In the Treasure
 without is layed the money for the ordinary and extraordi-
 nary expences, which is leuied vpon all the Reuenues of the
 Empire. The *Grand Vizir* and the great *Testardar*, or Super-
 intendent of the Treasure keepe the Keyes, but it is sealed on-
 ly by the *Grand Vizir*. The other place for the Treasure is
 more important: it is within the Quarter of the *Sultans* lod-
 ging, or most commonly vnder the Chamber where he sleeps,
 taking his rest vpon the subject of his disquiet. This is vnder
 the charge and care of the *Chasnadar Bassi*, who is a white
 Eunuch, and a Favourite to the Prince; hee hath one Key and
 the Emperour another: The Treasure which is laid vp yeare-
 ly there, is that which beespares out of the Reuenues of *E-
 gypt*: When they haue paid the *Familiars* of *Caire*, their
 Commanders, and others which are the force and defence of
 that rich Kingdom: there remaines vsually six hundred thou-
 sand *Sultanins*, which makes two Millions foure hundred
 thousand *Livres* of French money. Besides this Treasure the
 jealousy of Turkish Emperours hath built another in the *Ser-
 rail* of the *Sultana's*, in that Quarter where as the *Sultana*
 Queene doth lodge, to the end that no man of his *Serrail*
 should enter into it: The doores are of Iron, and they wall
 it vp as often as they put any Treasure into it, and they which
 carry it are Mutes, to whose silence the *Sultan* confides the se-
 cret: They carrie it in great sacks of Leather like vnto Purfes,
 and let it downe into Cisternes, which are made of purpose to
 keepe it: Thus the Money which is gotten with paine, is kept
 with

with feare, and if it be lost it is with griefe. The Prince which doth waste it by his prodigalities, weakens his Estate, and exposeth himselfe to the dangers of many violent necessities. That Turkish Monarch which first made the place for the secret Treasure in the *Sultanaes Serrail*, was *Selym* the First, who hauing drawne together all the coyned Gold which hee receiued of the Reuenues of *Caire* and other places, hee caused it to be moulted, and made a great Ball, which his dumbe Men did roll to put into the Cisternes of this Treasure. Doubtlesse, it must needs be very painfull to roll it, seeing the weight of this precious metall is so cumbersome, as it drawes all the World after it. Hee himselfe had the Key of this secret place, making vse of his dumbe Men, to the end they should not reueale the rich treasure which he had drawn together. *Amurath* the Third did afterwards seeke a more secret place, vnder the Chamber of the *Sultana Asachi*, (that is to say the crowned) where he caused Cisternes to be digged to that end: He entred into it foure times in the yeere, and at every time he put into it aboue two Millions of Gold: This Prince drew together more Treasure than any of the rest, hauing in few yeares filled those Cisternes with coyned Gold. Wherefore we must not wonder if the Turkes Armies be so strong, seeing they furnish them with so many sinewes; if they vanquish and triumph, seeing they haue both Men and Money in abundance: But rather wee haue cause to wonder that they doe not get all the rest of the World: For what is there in it that is not to be sold for Money? The King of the *Nubians* had reason to say in beho'ding that Citie which was the seat of the most powerfull Monarchie of the Earth: *A Citie that is to be sold, is neere its ruine, if it find a buyer.* Men haue given the Turkish Emperours that fearefull greatness which they enjoy, but Money hath bought the men.

*Iugurtha Roma
egressus, cum
sepe tacitus re-
sistens, postre-
mo dixisse ser-
uatur; urbem co-
nam, et matu-
re perituram, si
emptorem inue-
neris, Solus de
bello Iugurth.*

CHAP.

CHAP. XVI.

Of the Reuenewes of the Turkish Emperour in generall and in particular, and of the extent thereof.

THe greatnesse of Monarchies consists chiefly in three things, in the number of men, in the extent of Countries, and in the abundance of his annuall Reuenewes. Which three things are found in Eminencie, aboue all other Estates of the World, in the Turkes Empire: His Armies are many times 400000. fighting men or more; the Townes and Champion Countrey are inhabited and abundantly peopled, by the Law of their Religion and State, which forceth Men to marrie being five and twenty yeares olde, and they haue libertie to keepe as many Concubines as they are able to feed. The yearly Reuenew is proportionable to this abundance: Wee may comprehend it in two sorts; In the ordinary Reuenew which is alwayes equall, and doth not alter; and in the extraordinary and casuall. The ordinary amounts yearly to twenty Millions of Gold; the extraordinary is not lesse, but more vncertaine, for it is not raised but vpon Escheates and casuall things; as when the Turkes die without Heires, all their goods come vnto the Prince; If they leaue any Children, he takes only ten in the hundred; most of the rich *Basbaes*, and wealthy men of the Court, leaue the best of their Estates to their Prince, although they haue Children: For being all slaues by the fundamentall Law of the State, the *Sultan* seizes vpon their Pallaces of their most precious mouebles, and doth not suffer that the great summes of Money which they leaue should be otherwise employed, but to fill the Coffers of his *Chafna*, or Treasury. Besides all this hee is the first and chiefe principall Steward of the Benefices of his Empire: For if any pious person according to his Religion, leaues any great Legacies to the Priests of his Law, to read the *Alcoran*,

ren, or to performe some other deuotion after their manner, hee lookes what is necessary for the nourishment and entertainment of a number of Priests, which are appointed, not according to the Lawes of Excesse, but in termes of modesty and Ecclesiasticall Sobriety: He causeth it be deliuered vnto them, and puts the rest into his Coffers. So as he that could justly calculate the Reuenues of the Turkish Empire, without doubt he should find it to exceed forty Millions yearly, as well the Ordinary as the Casuall: whereunto no Monarch of the Earth doth come neere.

They which haue seene the Turkes Court, dwell in *Constantinople*, and conuers with the naturall Citizens thereof, vnderstand the greatnesse of the Annuall Reuenues of this spacious Empire. And others who haue not travelled so farre, to attaine vnto this particular knowledge, will not call this truth in question, if they consider the vast extent of the *Othoman* Empire; for the Soueraigne Princes thereof are Lords of *Africke*; they possesse a part of *Barbary*, they rule beyond *Tunisie* and *Argier*; they draw Tributes from the Crownes of *Fesse* and *Morocco*. They are Kings of high and low *Egypt*: they force obedience in *Asia*: The three *Arabias*, that is to say, the Stony, the Desert, and the Happy, acknowledge no other Lord: The Holy Land suffers the rigour of their command, which is absolute in *Syria*, *Mesopotamia*, and *Chaldea*, a part of *Persia* doth acknowledge them: *Media* and *Assiria* are theirs: *Armenia* the lesse bowes vnder their Lawes, and a part of the greater, with the Countrey of *Mengrelia*: All *Asia* the lesser obey them, and in it the Provinces of *Caramania*, *Cilicia*, *Cappadocia*, *Pamphylia*, *Paphlagonia*, *Gallacia*, *Phrygia*, *Bithynia*, *Lydia*, *Caria*, and *Magnesia*: The Emperour of *Trebisonde* acknowledgeth them for Masters: Their power is not lesse in *Europe*, which is the goodliest, the most flourishing and the ciuillest part in the World: All *Greece*, as *Thrace*, *Macedonia*, *Bulgaria*, *Peloponnesus* now called *Morea*, *Bosna*, and *Sernia*, doe what they command: *Slauonia* is subject vnto them: A part of *Sarmatia*, *Dacia*, *Hungaria*, and *Valachia* are peopled by them:

them: The Prouinces which lie vpon the blacke Sea and the *Archipelagus*, belong wholly vnto the Turkes: and the Islands of the *Mediterranean Sea*, which make the greatest number yeeld vnto their yoke. They haue wrested from the *Venetians* the Crowne of *Cyprus*, and from the *Knights of Ierusalem* that goodly Island of *Rhodes*, leaving nothing in that Sea vnder the obedience of the Christians, but *Candia*, *Sicely*, *Corfu* and *Malta*. Thus the extent of that great and redoubted Turkish Empire, ends towards the North at the Riuer *Tanais*, the most famous bounds betwixt *Asia* and *Europe*: Towards the South it joynes with the Countreies of *Preste-Iean*, or the greater *Negus* of *Aethiopia*: Towards the East it extends its limits to the *Persian Gulfe*, yea, it passeth beyond *Balsara*: And on the West they are neere Neighbours to *Ragusa* a Citie not farre from *Venice*. And if God did not restrain the course of their great prosperities, they would adde vnto their Monarchy many other Prouinces of Christendome, which the discord of Christian Princes, and the carelesse neglect of their subjects seeme to expose to their Ambition: For if the *Sultans* doe what they can to inlarge their Estates, these furnish them occasions by their diuisions.

CHAP. XVII.

Of the Grand Seigneurs going forth of Constantinople by Land, and his returne in Pompe, where he displays to the view of Strangers, the greatnesse of his Magnificence.

THe *Othoman* Emperour hath a Custome, to goe once a moneth at the least out of his *Serrail*, to shew himselfe vnto his Subjects, and to free them from all sinister opinions, which they might conceiue of him, and to prevent the dangerous effects of any Tumult or Sedition: He takes occasion on the Friday (which is with the Turkes as Sunday is with vs)

to goe vnto the Mosque to performe his deuotion, and to sheare himselfe in publique. When he goes forth in this manner it is vsually by the great Gate of his *Serrail*: Hee is alwayes on Horsebacke, simply attired, and in the same manner as he is in his Pallace: His head is couered with a little Turbant, to be more at his ease: Few *Basha's* accompany him, the most part of his traine are the men of his Family. The *Soubassi*, who is Captaine of the Iustice, or as the Knight of the Watch at *Paris*, goes a little before with fiftie Souldiers of his troupe, to free the streets from all incumbrances, which might hinder the Princes passage, and to keepe euery man in awe while hee passeth. His most familiars accompany him, the Eunuches of his Chamber; his Pages and therest which attend his person follow him: The Captaine of the Pages, hee of the *Capigi*, and the foure Captaines of the *Janizaries* of his guard goe before him well mounted, and at his horse head theremarch foure *Capigi* on foot, and foure *Solachis* at his stirrups; These men most commonly are very tall, for being on foot, and the Prince on horse backe, their heads must bee equall with his eares: They haue charge to receiue the instructions and petitions, which are presented to the *Sultan*, the which containe complaints of the insolencies of *Basha's*, the injustices of *Cadis* or Iudges; the theft of *Tesardars* or Treasurers, and the other bad behauiour of his Officers. The *Sultan* hath a speciall care to haue these papers collected, which many times poore miserable men, lying flat on their bellies in signe of humilitie, and lifting vp their hands offer vnto him, the which they present vpon the end of a Reede: Being returned vnto his *Serrail*, hee causeth them to be read, and findes that which flattery had concealed from him, and learns those thinges which elicti-moroufnesse of the most sincere men durst not reueale: Presently hee giues order, and loseth no time in the search of long information, which giues an oportunitie to the wicked to euade and slip away, or to quench by the power of their purses, the fire that is kindled against them: Presently they see the effects of this Royall care: Many Officers are dismiss
P from

from their places, which they terme to be made *Mansuls*, and some others are put to death: Such is the vertue of these flying Notes and Petitions; yet they vse prudence and discretion, and cause the crime to be well auerred before they punish: For this cause the *Bassa's* and other great men of the Port, who are interess'd in these Reuelations, are not well pleased when they see their Prince goe forth in publique; fearing that the newes of their vnjust actions should come vnto his eares. In these issues the people blesse him with their acclamations, and he salutes them by nodding of his head, and many times to binde their affections more vnto him, hee drawes forth handfulls of gold and siluer and casts it amongst them. Two of those men which are of either side of him, carry in two purses of Veluet, two little flaggons of gold enricht with precious stones, which are full of boiled water, Cordiall and delightfull to drinke: The *Sultan* makes vse of it, when he is dry. The rest of his traine come after: The Dwarfes and Iesters make a part, as the Apes of the Court, which neuer goes without them, to proue that humane pompes haue alwayes something ridiculous. And all these men make the number of about three hundred.

The *Sultan's*
entry in
pompe.

These are his issues when he goes from his *Serrail* into *Constantinople*: But when he goes out of the Citie into the fields to make a glorious returne in state, he is better followed, and adorned in another sort. This is when he will make shew vnto some or eight Embassadour, and most commonly to him of *Persia*: the magnificence of his greatnesse; to the end he might report to his Master the greatnesse of his Enemy, as hee that hath alwayes looked vpon him with the eyes of Enuy. Hee takes occasion to goe to his Country Pallace, called the Pallace of *Dam*, or *Daniel Bassa*, who caused it to bee stately built two leagues from *Constantinople*: The night before he doth aduertise his chiefe Officers that he meanes to returne to the Citie, and to enter in Pompe. The chiefe Surueigher giues order for the way and streets, causeth them to be covered with Sand from his Country Pallace vnto *Constantinople*: His train, his great men of the Port, and all his Officers shew themselves

as is fitting at so Royall an entrie. *Achmat* the First in the yeare 1612. giues vs a president.

A troupe of about two thousand men at armes march first, they were armed and mounted as was fitting for that day. A stately Regiment of Turkish foot, exceeding braue followed them: After these came the *Cadis* or Iudges of *Constantinople*, with all the Body of Iustice, which were many in number: The *Talismanis* and other Doctors and Priests of the *Alcoran* in the order of their pult-up grauity, marched after these Iudges, which is the only way of the Iustice which they hold in their life: The *Grand Vizir*, accompanied with all the other *Vizirs*, and the *Bashas* and *Beglierbyes* of the Empire, made so stately a Body, as in seeing them, a man might say they were so many Kings, who had by an extraordinary miracle drawne themselves together, much lesse to haue taken them for the slaves of the *Othoman* Monarch: When these were past, there followed the men of the *Serrail*, or the Officers of the Imperiall House, with the tokens of their greatnesse: The first were ten men on foot, who led ten goodly Horses, some of *Barbary*, and others Turkes, with royall Caparisons, whereof the last had the Bit and Stirrups of massiue Gold, couered with precious stones: the Saddle was whitewith Pearle and glistering with Diamonds: The *Sultans* *Rondach* was tied vnto it, with strings of gold, at the end whereof did hang vnto the ground two great tassels of rich Orientall Pearles: Vpon the Saddle they had cast a long Horse cloth, of rich Cloth of Gold, imbroidered so thicke with Pearles, as they could hardly discern the stuffe. The rest of the Imperiall Family followed in like order, fiftie *Janiaries* on foot, either of them leading a lease of Greyhounds, the goodliest whereof had bene presented by the French Embassadour to the *Sultan*, shewed the negligent care of this stately entrie, as if the Prince came onely from hunting. The Lockeyes or Footmen of his *Othoman* Majestie, called *Peiks*, *Persians* by Nation, well attired and hauing their heads couered with Caps of silver gilt like vnto pots, made a small troupe. After these came threescore Archers on foote with

their Bowes and Arrowes, in the midst of which was the *Sultan Achmat*, attired in a rich Robe of cloth of gold, imbroidered with Pearles and Diamonds; his Turbant was exceeding great, and adorned with five plumes of Herons Feathers with an Ensigne of great value, and a band of Diamonds vpon the lower part of his Turbant: He carried in his hand a wand whereon was set a Diamond of inestimable greatnesse and price, which gaue such a light, as they which beheld it were halfe dazled. Hee was stately mounted vpon a goodly Horse, with rich furniturne after an Imperiall manner; the Saddle was imbroidered with Gold, Pearles, and Diamonds; the Bitt and Stirrops were of Gold enricht with a great number of Diamonds, from the horse necke did hang a great tassell of round Pearles beautifull and precious.

This Monarch was followed by three men on horse backe, carrying in their hands the markes of their places being Officers of the Crowne. For, the first who was the *Secblatar Aga* carried the Royall Sword: The *Tubenter Aga* carried the Turbant: The third called *Chiodar Aga*, carried his Cloke: They were richly apparelled and well mounted: A number of Squires and Officers, which are as Gentlemen attendants followed on horsebacke: A joyfull troupe of Musicians after the Turkish manner came after, being about threescore men on horsebacke, singing, playing on Fife, Chirons, and Trumpets: The rest of the royall Chase came after: There were a hundred of the *Sultans Pages*, whereof fifty carried euery one a Faulcon on his fist, whereof the hoods were enricht with Diamonds: Among them there were many Eunuches, and thirty of the Guard of the Port following them: Fifty Faulconers richly attired, and mounted vpon swift horses, carried their Hawkes vpon their fists. Foure of their troupe had before them on their Saddle pomella Leopard couered with Cloth of Gold. A great number of younger Pages, too beautifull to be chaste in a Turkish *Serrail*, chosen among the Children of the Tribute, and vowed to the filthy and vnnaturall loues of the Prince, attired in goodly Robes of cloth of Gold curled, made the pleasing end of this good-

goodly entry, with a band of young men simply attired, entertained for their Service, with all the other Pages of the *Serrail*. The Embassadour of *Persia*, the chiefe subject of this magnificence, caused to be cast before his Lodging when the *Sultan* past, a hundred peeces of Silke: the Archers of his Guard took them vp and kept them for themselves.

This Pompe is made when as the Turke is in good termes with the *Persian*: But when as they differ, and that matters are disposed to warre, the estate of things change: The Turke makes shew in his entrie before the Embassadour of *Persia*, of such Souldiers which he hath in *Constantinople* and thereabouts: and entring into the City, from his Countrey Pallace of *Dant Basa*, hee marcheth about the streets with aboute a hundred and fifty thousand fighting men well armed; as *Amurath* the Third did a litle before he sent his Army into *Persia*, where hee defeated his Enemies, and got in a short time twelue rich Prouinces from the *Persian*. When as this Prince had made shew of so many warlike troupes to the Embassadour of *Persia*, who was come with a deniall of some tribute which had beene promised, hee sent him word by one of his *Basas* that all those horse and foote which hee had scene in *Constantinople*, were but the Hens which hee kept in Cages, and that he should consider of the great number which he had in field; the which being led into his Masters Countrey, they would soone deuoure it in passing: Commanding him in the *Sultans* name to leaue the Territory of *Constantinople* within three dayes, and to goe into *Persia*; there to attend his Slaues which would visit him. These are the Turkish Emperours issued by land, both particular and generall, who otherwise liue retired in their *Serrail*, where they busie themselves in hugging their *Sultana's* in the midst of the delights and pleasures of that stately place.

CHAP. XVIII.

*The Grand Seigneurs going to Sea, to
recreate himselfe.*

SEeing that the *Othoman* Monarch domineeres ouer the best parts of the Earth, and extends the power of his Empire vpon the waues of the Sea, it is fit and reasonable hee should take his recreation and pleasure vpon either Element. The precedent Chapter hath let vs see his going forth by land: This shall describe him taking his pleasure at Sea, where wee may follow him without danger; for hee neuer imbarques himselfe but the winds are still, the waues are calme, and the superficies of the water plaine and euen. He goes out of his *Serrail* by one of the Gates of his goodly Gardens, which haue a prospect to the Sea, whose Porch is enricht with many Pillars of Porphyry: Hee goes into his Brigandine called in the Turkish Language *Caigne*, hauing about sixteene Banks and threemen to a Banke; He placeth himselfe in the Poope, the which is gorgeously covered with Veluet and such like stufte, imbroidered with gold; Hee hath many great Cushions of Crimson Veluet and Cloth of Gold, which serues him for seats after the Turkish manner: His *Agalaris* or Familiars, Eunuches of his *Serrail* stand about him: Only the *Bostangibassi*, which is his great Gardiner, and his Pilot in his recreation, may sit in his presence to gouerne the Helme more commodiously, whereof hee hath the charge. A troupe of young *Aramoglans*, or Children of the Tribute, row with such dexteritie, as the Vessell seemes rather to flie than to cut thorough the waues: They are attired in Robes of Scarlet, and haue Caps of the same stufte, instructed to labour at the Oare with such care, as they imploy themselues without failing: foure other *Caignes* goe some little space before, to aduertize all other Vessels to passe out of the way, or to stay, & not to pester by their encounter the way of this redoubred *Sultan*: they do it speedily (what is there in the *Leuant* which doth

doth not obey him?) & seeing him farre off salute his greatnes and by the acclamations of their joy, with him all happinesse: Some other *Caiques* follow his, in the which are those of his family, to whom he would giue leaue, to be partakers of these pleasures. During this, hee hath a wise lesson of the vanity of greatnesse, by the consideration of the inconstancie of the Element which beares him, if he would apply his mind vnto it: But hee passeeth that time in the ordinary trade of Kings, which is to raise vp, and ouerthrow the fortunes of men by the effects of their loue or hatred. For the *Bostangibassi*, who is at his backe, with the helme in his hand, and who alone hath leaue to speake then vnto him, informes him as hee pleaseeth of the affaires of his estate, of the carriage of the Officers of his Crowne, of the designs of his *Basha's*, and of the insolencie of such as he fauours aboue the rest. Sometimes he deliuereth the truth nakedly and plaine vnto him, and sometimes hee doth disguise and dissemble it as his passion doth aduise him, and doth cunningly practise the ruine of those which thinke themselves assured, and are many times without crime. A president to teach Kings how much it doth import them to know the estate of their affaires by themselves and not by others, and to learne in seeing the carriage of their subiects, and to doe in their Monarchy, as shepheards doe in their troups, haue a care of them, for the eye is not circumuented so soone as the eare, and truth enters seldome or disguised into their Pallaces, if they themselves lead not by the hand. The greatest lyars among men remaine in Court, and there doe easily vent out their fabulous inuentions: Priuate interest is the sole Diuinitie which they adore, to the which they referre the ambition of their thoughts, the flattery of their discourses and the malice of their actions. The *Bostangibassi* finding his Masters mind bare and naked from all knowledge of affaires, like vnto a plaine Table, he paints thereon what he pleaseeth, friendship for some and hatred for others: Hee makes the guilty innocent and the innocent guilty: He raises and ruines according to his humour: Soe as at the returne from this watrish walke, the *Basha's* haue sometimes felt the stormes of a
new

new disaster in the change of their fortunes: Doubtlesse the fauours of the Court are very fraile and inconstant, seeing that a puffe of wind, a word may ouerthrow them: And as wind disperseth smoake, so the great Gardiners discourse doth cause the greatnesse of the *Bassa's* of the Port to wither and fade. The which should teach the Fauourites of Princes, seeing their fortunes are transitory and fading, to imploy their credit in vertuous actions, which may serue them for a solide support, honour their liues, eternize their memory with posterity, and preserue them from ruine. But to speake these things to most part of those of that condition, were to sing vnto the deafe, and to shew colours to the blind: for the great prosperities of the Court blind the mind, and dull the judgments.

When as the *Sultan* hath glutted his desires, with the delights of this Marine walke, and filled his eares with the *Bassangibassi's* tales, he returnes to the *Serrail*, where being landed, the *Azamoglans* draw the *Caiques* out of the water, and lodge them in Vaults made for the purpose, which are within the walls of this Pallace: The which they doe, and put them to Sea againe commodiously and with great facilitie.

CHAP. XIX.

Of the Grand SEIGNEURS Physicians, Chyrurgians and Apothecaries.

Great Princes in the midst of their humane felicities are not freed from the crosses and discommodities of life, and much lesse from the infirmities that afflict them, to the end their pride might be humbled, and they should acknowledge themselves to be men. The *Sultan* Emperour of the Turkes seekes ease for his griefes as well as other Monarches: He entertaines vsually for the seruice of his person, ten Physicians of the most skilfull of the East: Most part are Iewes, for the men of that Nation study carefully in Physicke, and prosper well:

well: And seeing that the Turkes neglecting Learning doe not attaine to those Sciences which are necessary to make a good Physician. Amidst this number there is one superiour to the rest, called in their Language *Lecchin Bassi*, or the first Physician: Their entertainments are great, and the Presents they receiue make them rich: The first of them is reuerenced in the *Serrail*, they serue him with the same bread they giue vnto the *Sultan*, which is a dainty kind of bread made of the Graine which is gathered at *Bursia* in *Natolia*, reserued for the Princes mouth: He hath what fauour hee can desire in Court, and his Master honours him extraordinarily: Necessitie is a powerfull *Demon*, and his vertue makes him also to be honoured. But the merit of Physick hath made it so commendable in the World, and in Court, that many Kings haue crowned it with their owne Diadems: *Sabor* and *Gyges* haue practised it in their estates of *Media*: *Sabid* married it to his Scepter of *Arabia*: *Mesbridatus* to that of *Pontus*: and *Hermes* held it as great a glory to bee a Physician in Egypt as to be a Soueraigne King.

When the *Sultan* is sick, his Physicians are cald to visit him; if they hold his infirmity to be of continuance, they are presently lodged in the secret *Serrail* which is the Princes quarter, in Chambers neare vnto him: They giue them two seruants to attend them; and they may not go out of the Pallace, what necessity soeuer doth presse them, vntill the *Sultan* bee recovered or dead. But when hee is in health, they are only bound to goe three of them euery morning, into the Apothecaries shop in the *Serrail*, and there to attend vntill noone, if there be any need of their helpe.

The *Sultans* Chyrurgions and Barbers haue lesse libertie: They may not goe out of the *Serrail* where they lodge, but on the day of *Bairam*, which is the Turkes Easter, vnlesse it be by the Princes permission: The youngest of this profession serue him as Pages, some others are Eunuches, which attend the seruice of his Chamber: These shau him when hee desires, and wash him in his Bathes, when hee goes to tem-

See what *Marcellus Ficinus* a learned *Florentine* doth write in the first Booke in the Epistle to *Thomas Valerius* a Physician.

for the heate which troubles him, or to satisfie the commandment of his Law.

The Apothecaries are also lodged in the *Serrail*, their number exceeds both the others: So their Service is more ordinary. There are eighteen Masters which worke, and three hundred Boyes which serue them, most of which goe once a yeare to search for Simples on the Mountaines and Valleys for the composing of their Physicke: Four Masters most expert in their Art are Superiour to all those: They call them the Priors. The shop of these Apothecaries deserves so many men as serues this great Prince, it is about fifty fathome long, and halfe in breadth: The great Vessels which doe beautifie it, furnish it abundantly with all sorts of Oiles, Sirrops, Ointments, Waters, and other liquors proper for Physicke: On the side of it are foure goodly Chambers full of diuers sorts of Drugs. Besides these there are two others situate towards the Gardens, where during the Spring which doth enamell the Earth with flowres, and the Summer which doth crowne it with Fruits, they draw the essences, and distill the Waters which are fit for Physicke. But in all these Vessels, amidst these Drugs and diuers Quintessences, they find not any remedy which can mortifie the amorous Passions of the Prince, wherewith hee is continually afflicted: They denoure his leisure, interrupt the exercises which are more worthy of his person, and delect him vnder that which hee is, and make him a slave to his slaves: for louing them desperately, he liues more in them then in himselfe.

*Nullus amor est
medicabilis her-
bis, Ouid, Me-
tamor. l. 3, lib. 9*

The end of the first Booke.



THE GENERAL
HISTORY OF THE
Serrail, and of the Grand
SEIGNEURS Court.

The second BOOK.

CHAP. I.

*Of the publique Divan in the Serrail, where
they dispatch and indge all
Affaires.*

IN the second Court of the Serrail, where as a
goodly Fountain, covered with the shadow of
many pleasing Cypresse trees, which environ
it, powres forth a cleere streame, as if it were
liquid Christall, is built ypon the left hand, at
the end of a long Gallery, a great Hall, where
as the *Sultana* causeth the *Divan* to be kept foure dayes in the
Weeke; that is to say, on Saturday, Sunday, Munday and
Tuesday. This word *Divan* signifies a Colledge, whither
many

Let this be spoken without violating the respect, which I owe unto such persons which relieue the publique by their care in suits, of whom I haue no intent to speake in this place.

many men repaire: whereas they distribute Iustice equally to any that demand it, for what cause soeuer: And the greatest benefite they find, is that the parties are admitted to deliuer their owne causes, hauing no necessitie to consume their goods and their time, (whereof the losse is irreparable) among wrangling Pettifoggers, who enrich themselves by other mens follies. The Turkes policie giues this ease vnto the people, that they will not allow of any: Whosoever hath an action against any other, hee brings him to the *Dinan* by the fist, and the other dares not refuse: there by the Iustification of their Acts, if they leaue any, or by a summary and verball deposition of two Witnesses, the cause is iudged with great facilitie, and the execution is not difficult: Or if the judgement be referred after the audience, and committed to some one of the Iudges, the importune delayes, and the horror of wrangling which is practised in *France*, being not admitted among the Turkes, hinder not a speedy dispatch.

The Officers which assist at this *Dinan* are the *Bassa* or *Grand Vizir*, Lieutenant Generall of the whole Empire, who preides: The other *Vizirs* or *Bassas* accompany him, the two *Beglierbeys*, the one of *Natolia*, and the other of *Romania*, two of the prime Dignities of the Crowne, after the *Grand Vizir*: The two *Cadilesquers* or great Iudges of Armies Superiour to all the *Cadis* or Iudges of the Empire: The three *Tesardars*, or generall Treasurers for the ordinary and extraordinary treasure, who keepe the *Sultans* Coffers, and receiue that great Reuenue which is leuied in his Estates: The *Nissanzi Bassa* or high Chancellor: The *Netangi*, who is as the Secretary of Estate with vs, which serues monethly, who signes the Commandements, and dispatches with the Royall Signature: The *Bassa's* Secretary with a great number of *Iasyschi* or Notaries, which are as Registers: The *Chaux Bassi* who is chiefe of all the *Chaux* of the Empire, which carries the *Sultans* Commandements both within and without the Estate, they goe in Embassies, although they be but vild and base Messengers, and execute the Decrees of the *Bassa's*; is at the doore of this *Dinan* with a great number

ber of his company, to execute that which the *Grand Vizir* shall command: Hee carries a Staffe of siluer in his hand for the marke of his authoritie. And all these men aswell *Bassa's* as others of inferiour qualitie, come into this Hall of the *Diwan* by foure of the clocke in the morning, with a commendable diligence, to discharge their duties in the administration of justice, vntill twelue.

The places and rankes are obserued according to the eminenencie of their Offices: The *Grand Vizir* sits first in the midst of two long formes fastned to the wals, which looke towards the doore, like vnto the Seats of Audience for justice in *France*: On his right hand (which is the lesse honourable in *Turkey*) the *Bassa's* seate themselues: The two *Cadilesquers* are on the left; He of *Romania* or *Greece*, as the most noble Prouince, precedes him of *Natolia*: At the entry of the *Diwan* on the left hand, are set vpon a forme by themselues the three *Testardars*: They haue at their backs all the Notaries or Registers, sitting on the ground with paper and pens in hand, to write what shall be commanded. On the other side of the Hall opposite to the *Testardars*, is another forme set apart, where the *Netangi* hath also a pen in his hand, being enuironed with his Clerkes and Deputies. The parties which demand justice, being many in number, are placed in the midst of the *Diwan*, with so great a respect and silence as they dare not spit. This publique Councell is like vnto that of the parties in the *Lower*, with this difference, that in the *Diwan* every man is admitted for any cause whatsoever. All these Officers being thus placed, the parties plead their owne Causes, & they direct their speech to the *Grand Vizir*, who presides in this Councell: The other *Bassa's* neuer speake: If he doth judge that the businesse propounded ought to be presently dispatcht, he then decides the controuersies betwixt the parties: If it require a longer inquisition, hee referres the judgement to one of the *Cadilesquers*, if the matter belong to the Ciuill Law: If it concerne the Treasure or Accompts, a *Testardar* is committed; and when there is Question of any falshood, or the verification of a hand or writing, he deputes a *Netangi*. The affaires

affaires of greater importance, or differences of consequence, which concerne strangers, hee referues them to his owne judgement.

These employments deraine them from the breake of day vntill noone: When that comes, one of the Stewards of the *Serrail* appointed for the *Dinan*, presents himselfe in the midst of it, to whom the *Grand Vizir* makes a signe to bring Dinner: Then the parties retire, and the *Dinan* is free for the *Bassa's*; the seruice is made with that frugality that is fitting for Iudges: For a Table, they bring before the *Grand Vizir* a plain stool of wood, where on they set a silver Balon, and sometimes of Copper blancht, round in forme, and as big as the bottome of a pipe, vpon the brims thereof they set many loaves, in the midst the meate, which they serue one dish after another; One or two of the *Bassa's* are called to eate with the chiefe of the Councell; they bring to euery one a Napkin, wherewith they cover their knees: Their meats are Mutton, wild Fowle, Pigeons, & sometimes Pullets; the drink is of *Sorbet*, after their manner, made of water, the iuice of Citrons, and of Sugar, for the *Grand Vizir* alone; the rest quench their thirst with faire water: Their fruit is a Tart or some Cake, wherewith they end their Dinner, which doth not continue aboue halfe an houre: The like is ordained for the *Cadilassquers*, *Tefsardars*, and all the rest of the *Dinan*: Their slaves dine at the same time. The *Bassa* Captaine of the Sea, is also of the number of those which assist in the *Dinan*, he takes his place in the last ranke of all the other *Bassa's* if hee be not a *Bassa* *Vizir*; in that case hee mounts higher towards the *Grand Vizir* in the order of his reception.

Dinner being thus ended without pompe, without excesse, and without dissolution, the *Grand Vizir* disposeth of the most notable resolutions which haue beene taken in the *Dinan*, and prepares himselfe to go and make report thereof to the *Grand Seigneur*: On Sunday and Tuesday, which are the dayes of *Dinan* for publique affaires, and the Councell of Estate. This Prince descends to that effect into a Chamber which is neere vnto it: being arrived, hee calls his Officers vnto

to him one after another. The *Capigilar Agassi* carries this command. He holds in his hand a long staffe of siluer, like vnto a Beadles Mace: First of all they call the *Cadilesques*, they rise vp, make a low reuerence to the *Grand Vizir*, and follow this Mace-bearer and the *Chaoux Bassi*, who is ioyned vnto him with his other staffe of siluer: Vnder their conduct they goe before the *Grand Seigneur* into his Chamber, they reuerence him and in a manner adore him: For there is not any Soueraigne Prince vpon the earth, whose subiects stand in more feare, nor yeeld him so much reuerence. After this they yeeld him an account of their places; then they retire backwards like men that had consulted with some great Diuinity, and so goe to their houses. The Mace-bearers goe to fetch the *Tefardars*, these yeeld the like salutation to the *Grand Vizir* that the others had done; they goe before the *Grand Seigneur*, they speake vnto him of his treasure and of the affaires of their charge; and hauing satisfied him, they retire like the rest, with their heeles first. This custome alwayes to turne their face in retiring is not only practised with the Prince, but also obserued with the *Bassa's*, who according to the Lawes of Turkish Ciuility, would hold it a contempe, if in parting from them they should turne the backe. After the *Tefardars*, the Captain of the Sea if he had been in the *Dinan*, goes to relate vnto the *Grand Seigneur*, the state of his Vessels of Warre, with that of Armes and Munition which are in his Arsenall. The *Aga* or Colonell Generall of the *Janizaries*, which are the Turkish foot, enters not into the *Dinan*, hee remains in the second gate of the *Serrail*, being set vnder a Gallery assisted by the Souldiers: He goes first of all to audience to his Master, and returns to his seate, vntill all the rest be retired; for hee goes last out of the *Serrail*. The *Vizirs* goe one after one vnto the *Sultan*, and being come into his presence they frame themselves to an incomparable respect: They ioyne their hands, and bend downe their heads and eyes to the ground, and stand silent: For amongst them only the *Grand Vizir* may speake vnto the Prince; He comes last with a graue pace, as the party that beares the burthen of all the affaires which haue

haue beene treated in the *Dinan*; hee yeelds an accompt vnto his Master, who confirms the judgements, or disanuls them, as he thinkes good. Moreouer, he leaues him instructions in writing, in a Purse of Crimfon rais'd Veluet, the which hee layes before him with vnspeakable reuerence and humilitie; then he retires like the rest, vnlesse the Emperour stayes him longer to informe himselfe of the estate of his most important affaires.

Thus the Turkes doe justice to men, whereof the quicke expedition might repaire the defects which they meete with, and yet in that place particularly they are reasonably exact to yeeld vnto euery man that which is due vnto him: The feare of their owne ruine if they had no vertue, were sufficient to make the ballance euen and straight. For the Turkish Princes are accustomed to goe by one of their Chambers vnto a Window, only shut vp with a Lattice, the which lookes into the *Dinan* directly ouer the head of the *Grand Vizir*: From thence he heares what is spoken, and treated; with the complaints of parties, and the Decrees of Iudges; if iniquitie doe sway the minds and mouths of those, to deny vnto the weakest the reliefe which justice doth owe them, against the violent oppressions of the Mighty, the punishment which hee takes is very exemplary. Doubtlesse, as the foundations vphold a house, so justice is a strong support vnto an Empire, without the which it cannot long subsist. Kings, whose principall office is to yeeld it vnto men, ought to cherish it aboue all things; It doth aduance them aboue other men, and makes them to raigne happily; and without it violence drawes all disorders in their Estates, troubles them, and ruines them in the end: They themselves without justice, are like vnto those bodies which are troubled with the falling sicknesse, whom weaknesse and paine afflicts: This diuine vertue should not only be the soule of their Decree, but the soule of their soule: In justice they shall possesse all the other vertues, for it containes them all.

CHAP. II.

Of the Azamoglans, or Children of the Tribute of base condition which serue in the Serrail, and elsewhere.

THE Christians labour so profitably to inlarge the Turkes Empire, as they not only furnish them with occasions, by their wretched diuision; but they also breed them vp men, which in time are the most generous of their troupes, the greatest in their Court, and the most triumphant in Townes & Christian Prouinces: But in this last, force and the constraint which these *Barbarians* vse towards them, makes them more excusable, than when they abandon the reason and the interests of Christianity, to the blind passions of a fatall discord: For they see come into their houses, thoroughout all *Greece* or *Morea*, and in the Countrey of *Albania*, a troupe of the *Grand Seignours Capigis*, deputed to make the exaction of the richest, and the most exquisite Tribute, that can be leuied in a Country, the which is of men, the best proportioned, and enricht with the gifts of Nature. There they choose the soundest, the goodliest, and the most actiue of all their Children, out of euery three one, the which they doe euery third yeere; and hauing drawne together about two thousand, they lead them to *Constantinople*. At their arriual, they attire them all in Robes of Cloth of diuers colours; they giue vnto euery one a yellow Cap of Felt, like vnto a Sugar-loafe. In this Equipage they are led before the *Grand Vizir*, who being accompanied with al the other *Bassa's* and Ministers of the *Serrail*, he makes choice of those that are most actiue for the war: These young men are set apart, and conducted into the *Serrail* by the *Bostangibashi*, or chiefe of the Gardiners, and a part of them distributed where they wanted. Then they circuncise them: being children of Christians they become yong Turks, and for an inconstant fortune of the World and of the Court, they lose the eternall happinesse of Heauen, in the way where-

R

of

of their first belicfe had directed them. They caufe them to learne the Turkish Tongue, and if their fpirits be capable of more, to read and write. But all indifferently are intructed to wrefle, runne, leape, fhoot, dart an *Azegaye*, and in all other Exercifes, which are fit for them which will make profeffion of Armes.

The reft of this goodly choice of the young Children of the Tribute is in the power of the *Grand Vizir*; Hee doth lodge them, and diftribute them diuerfly; fome are fent into the *Sultans* Gardens and Houfes of Pleasure; others are put into the Gallions and Veffels at Sea, which make Voyages for the *Sultana's*; The Patrons charge themfelues, and are bound to reftore them when they are demanded. They place a good number in Artificers fhops to learne diuers trades, whereof they may ferue for a Squadron when they fhall be *Ianizaries* and efpecially in the time of Warre. The *Bafha's* and all the great Men of the Court haue their part; They are deliuered vnto them by their Names, Countries, Markes of their face or elfewhere, and by the colour of their haire; they binde themfelues in writing, which is contained in a Booke for that purpofe, to the end that if the neceffitie of the Warre fhould force the Captaines to fill vp their companies, in the place of thofe that are dead, they may take thefe to that effect. But moft commonly they giue the rudeft and groffeft to thefe *Bafha's*; and they imploy them in their Stables, Kitchins, and other bafe Offices of their Houfes. They which remaine of thefe *Azamoglans*, are fent into diuers Seminaries, vnder the conduct of diuers Eunuches which haue the charge, and take the care to breed them vp, to bee one day capable to beare Armes, and to ferue in the Warre in qualitie of *Ianizaries*. Thefe Children thus placed the *Grand Vizir* represents them in a Booke to the *Grand Seigneur*. This Prince affignes them an entertainment according to his pleafure, and augments the pay which the great cuftome doth allow them, which is of foure or five *Aspres* by the day befides their nourifhment and apparell: Hee affignes the affignation with his owne hand, and fends it by the *Vizir* to the *Tefiardar*, to the end he may be

be carefull to pay it according to the order : Hee sees them e-
uery three Moneths, and visits them one after another, calling
them by their names, to know the number of those which are
dead, and to see how they be fed and gouerned.

But the *Amoglan*s appointed for the seruice of the *Serrail*, are imployed about base and vile things as the meanest
of all those which are of the Royall Family : They serue for
Labourers in their buildings, they imploy them in their Sta-
bles, Kitchens, Gardens, to cut wood, and to carry it, to lead
Dogges to the field as their Seruants, and to doe whatsoeuer
their Superiours command them, whereof some haue charge
of tens, others of hundreds, and these are also vnder the au-
thoritie of the *Chicaia*, or Steward of the *Bostangibassi*; the
toyle they vndergoe, the paines they take, and the miseries
which they indure make them the most patient men in the
World, and their Masters instruct them to mortification by
most rigorous courses : the least fault is rewarded with fistic
blowes with a Cudgell, the which are soundly set on. But
their basenesse is not without honour nor recompence : There
are charges and eminent Offices among them to the which
they succeed by the order of their antiquity, and their pati-
ence may makethem hope and aspire to the place of a steward,
yea of *Bostangibassi*, to shew that there is nothing so base but
long labour and inuincible sufferance, may aduance in time.
For to come vnto the dignity of *Bostangibassi*, is to be fami-
liar with the Prince, to be great in Court, to speake vnto him
when hee walkes, to conduct him at Sea, and to gouerne his
Brigandine, and to haue an honourable priuiledge to weare a
Turbant in the *Serrail*, which is no lesse than among the
great Men of *Spaine* to speake vnto the King with their heads
couered.

The Gates of the *Serrail* are the limits of their courses, they
neuer goe forth vpon any occasion vnlesse the *Bostangibassi*
leads them with him when hee goes out of the Pallace to exe-
cute the Princes commandements, and to ruine the fortune of
some great Man of the Court, as hee did in the yeare 1614.
That of *Bassa Nassaf*, whom hee caused to be strangled in his

of their first belicfe had directed them. They cause them to learne the Turkish Tongue, and if their spirits be capable of more, to read and write. But all indifferently are instructed to wrestle, runne, leape, shoot, dart an *Azegaye*, and in all other Exercises, which are fit for them which will make profession of Armes.

The rest of this goodly choice of the young Children of the Tribute is in the power of the *Grand Vizir*; Hee doth lodge them, and distribute them diuersly; some are sent into the *Sultans* Gardens and Houses of Pleasure; others are put into the Gallions and Vessels at Sea, which make Voyages for the *Sultana's*; The Patrons charge themselves, and are bound to restore them when they are demanded. They place a good number in Artificers shops to learne diuers trades, whereof they may serue for a Squadron when they shall be *Ianizaries* and especially in the time of Warre. The *Basba's* and all the great Men of the Court haue their part; They are deliuered vnto them by their Names, Countries, Markes of their face or elsewhere, and by the colour of their haire; they binde themselves in writing, which is contained in a Booke for that purpose, to the end that if the necessitie of the Warre should force the Captaines to fill vp their companies, in the place of those that are dead, they may take these to that effect. But most commonly they giue the rudest and grossest to these *Basba's*; and they imploy them in their Stables, Kitchens, and other base Offices of their Houses. They which remaine of these *Azamoglans*, are sent into diuers Seminaries, vnder the conduct of diuers Eunuches which haue the charge, and take the care to breed them vp, to bee one day capable to beare Armes, and to serue in the Warre in qualitie of *Ianizaries*. These Children thus placed the *Grand Vizir* represents them in a Booke to the *Grand Seignieur*. This Prince assigns them an entertainment according to his pleasure, and augments the pay which the great custome doth allow them, which is of foure or five *Appres* by the day besides their nourishment and apparell: Hee assigns the assignation with his owne hand, and sends it by the *Vizir* to the *Testardar*, to the end he may be

be carefull to pay it according to the order : Hee sees them euery three Moneths, and visits them one after another, calling them by their names, to know the number of those which are dead, and to see how they be fed and gouerned.

But the *Azamoglan*s appointed for the seruice of the *Serrail*, are imployed about base and vile things as the meanest of all those which are of the Royall Family : They serue for Labourers in their buildings, they imploy them in their Stables, Kitchens, Gardens, to cut wood, and to carry it, to lead Dogges to the field as their Seruants, and to doe whatsoever their Superiours command them, whereof some haue charge of tens, others of hundreds, and these are also vnder the authoritie of the *Chicaia*, or Steward of the *Bostangibassi*; the toyle they vndergoe, the paines they take, and the miseries which they indure make them the most patient men in the World, and their Masters instruct them to mortification by most rigorous courses : the least fault is rewarded with fiftie blowes with a Cudgell, the which are soundly set on. But their basenesse is not without honour nor recompence : There are charges and eminent Offices among them to the which they succeed by the order of their antiquity, and their patience may makethem hope and aspire to the place of a steward, yea of *Bostangibassi*, to shew that there is nothing so base but long labour and inuincible sufferance, may aduance in time. For to come vnto the dignity of *Bostangibassi*, is to be familiar with the Prince, to be great in Court, to speake vnto him when hee walkes, to conduct him at Sea, and to gouerne his Brigandine, and to haue an honourable priuiledge to weare a Turbant in the *Serrail*, which is no lesse than among the great Men of *Spaine* to speake vnto the King with their heads couered.

The Gates of the *Serrail* are the limits of their courses, they neuer goe forth vpon any occasion vnlesse the *Bostangibassi* leads them with him when hee goes out of the Pallace to execute the Princes commandements, and to ruine the fortune of some great Man of the Court, as hee did in the yeare 1614. That of *Bassa Nassuf*, whom hee caused to be strangled in his

Bed, for these secret Commissions are most commonly put into his hands: When hee takes what number of *Azamoglans* shall be needfull, hee slips in amongst these, the children of naturall Turkes at the entreaty of his friends, yet with the consent of the *Sultan*, and placeth them where they may be aduanced, their Lodgings & abode are about the wals of the *Serrail* towards the Sea, where they dwell in Chambers, they haue their Bathes, their Stones, and their Kitchens, and liue at their owne will; for they haue their allowance apart: when they haue leisure, they imploy it in fishing, they sell what they take, and reserue the gaine to themselues: They neuer see the *Sultan* but when he comes to walke in his Gardens, or goes a hunting, then they follow him, and Quest in the fields like Spaniels. They doe not supply the companies of foote, when there is any want of *Ianizaries*, out of this number: If they got out of the *Serrail*, it is to be better bred in other Seminaries, whilst they are yong: or when they are of riper age, the *Grand Seigneur* giues some of them to his Favourite, whom he sends out of the *Serrail*, as *Bassas* of *Caire*, *Damas*, or some other *Gouernments* of his Empire; they make vse of these *Azamoglans* for their Stewards, Quirries, Treasurers; and such like Offices in their Family: Moreover, when the Prince goes a Voyage, or to the Wars, hee leads a great number with him to pitch his Tents, vnload his stuffe, and to doe other manuell workes.

CHAP. III.

Of the Azamoglans, of better breeding and condition, who in time attaine vnto the Lignities of the Turkish Empire.

Vertue hath this proper to her naturall beauty, to make her selfe to be generally esteemed, and acknowledged euen by most barbarous Nations: she doth not only make those
ad-

admirable which doe possesse it, but doth also giue the Title of their Nobility to their Posterity, and makes them commendable. The children that are well borne taken for Tribute from the Christians, make triall thereof in Turkey, whereas the Turkes honour their Birth, and separate them from the rest, to bee better bred and instructed in Exercises which make them worthy of the greatest Officers of the Empire: They teach them the Texts of *Mahomets* Law, the ornament of the Turkish Learning, they instruct them in armes, and in all things which may adde perfection to men, which are to attend continually neere vnto a great Monarch. They are all Christian slaues; but we shall see in the course of their fortune, that their slavery is a way, by the which patience doth lead them to the liberty to command Prouinces, or whole Realmes: and their condition doth teach vs, that it is a happy infelicitie, and an vnfortunate happinesse.

The *Capiaga* or great Chamberlaine of the *Serrail*, brings some into their number, borne of naturall Turkes, commendable for their good dispositions, yet seldome and with the Princes leaue. For the custome of the Empire in its most ancient Constitutions requires that such Children should be Christians Renegadoes, the noblest and most ciuill that can be found. So when the aduantages of the Warre, giue vnto the Turkish Armies victories against Christians, or the taking of their Townes, and they find therein young children to the age of twelue or thirteene yeares, the *Bassa's* reserve them for the seruice of the *Grand Seigneur*. For the Turkes hold an opinion, that the Nobility of blood makes spirits generous and inclinable to vertue; especially when the care of a good education doth polish and make perfect the gifts of Birth, as they doe in the *Serrail* with these young men. The Discipline, which they cause to obserue is, so rigorous, as whosoever performs it in all points, becomes the most modest, the most patient, and the most mortified man liuing. The Masters which haue charge of their persons, are white Eunuches, seuer, forward, fantastique, and suspicious, as most of your gelded men be. They neuer speake vnto them but in choller, and spare not their

their Bastinadoes, whereof they are very charitable; they make them watch and indure all paines; so as many of these young men, when they come to the age of twenty yeeres, they seeke all meanes to shie this severity: And although they know that they are in the course of a great fortune; yet they had rather get out of the *Serrail*, with the simple qualitie of *Spahi* or *Mutasferaga*, which is like vnto our Men at Armes or light horse, than to suffer any longer the rigours of this Discipline. Their number is not certaine, the *Serrail* receiues as many as they send; but vsually they are about three hundred. The order and method wherewith they breed them vp, doth testifie that the Turkes haue retained nothing of barbarous but the name, and haue sent vs the effect.

1. *Oda*,

They call the formes where they instruct them *Oda*; this word signifies a Chamber: They ordaine foure, by the which these young men must passe, before they attaine to Offices, whereunto the capacity which they learne doth aduance them. In the first are placed all those of this condition, which enter into the *Serrail* at a childish age: There they circumcise them if they were not before; being made Turkes, they teach for their first Lesson Silence, and the Countenance they must carry for a marke of their Seruitude, and withall a singular Reuerence towards the *Sultan*, which is when they are neere him to hold downe their Head and Eyes, and to haue their Hands joyned, or their Armes crost. For most of those which serue the person of the *Othoman* Prince, neuer speake vnto him; nor looke him in the face. At their comming into the *Serrail* the Prince sees them, causeth them to be enrolled in a Register, by their names and Countries, and commands the *Tesardar* to be exact in the present payment of the Money which is appointed for their entertainment. A white Eunuch over-seer of all the other Eunuches which teach them, as it were the Principall of a Colledge, takes also care to see them well instructed. After the first Precepts they teach them to read and write, and aboue all to pray after the Turkish manner, and the worship of their Religion, with an incredible care, for the space of six or seuen yeeres, which is the time they remaine in this *Oda*.
After

After this long terme they passe vnto the second *Oda*, where 2. *Oda*, more vnderstanding Masters than the first, teach them the *Persian*, *Arabian*, and *Tartar* Languages, and practisethem in reading all sorts of written Bookes (for the Turkes vse no other.) Moreouer to speake Turkish elegantly, the which they may doe by the knowledge of those three Tongues, whereof the Turkish Language seemes to be composed. For to heare them speake they do easily discern the difference there is betwixt them and those which are not bred vp in like manner. They adde to these exercises of the mind, those of the Body: In this *Oda* they teach them to handle the Sword or Semier, to shoot, to cast a Battle-axe, to dart a lauelin or Azagaye, and to runne lightly; all this is done in places separated from the *Oda*, at certaine houres appointed with great attention, where the Eunuches spare not their Cudgels, but beat them soundly for the least fault. They continue six yeares in these Exercises, after which they are Men and fit for all paine and labour.

Then they come vnto the third *Oda*, where they doe not 3. *Oda*, forget what they had learned before, but practise it still; and moreouer they learne to be good Horsemen, and to vault with disposition, to be the more fit and actiue for the Warre: Euery one according to his inclination doth likewise learne an occupation, to serue the Princes person, one to make Turbants, another to shauie Haire, to cut his Nailles, to wash him in the Bath, to make cleane and fold his Clothes handsomely; some to lead Dogs to the Wood, others to be skilfull in Hawks and Hawking, to serue for Stewards or Queriers, to be employed in the Chamber, and to other Offices necessary for the seruice of great Princes, where in they grow to that perfection in the space of five yeeres as they are able to instruct others: Whilest they are in this third *Oda*, they may not see any one abroad but with great difficulty, and in the presence of an Eunuch; all conuersation with others is prohibited; but with those of their *Oda*: But they must doe it with all modesty and honesty: For if the Eunuch who is their Superiour, shall enter into the least suspicion of the contrary, they shall be assured

fured to be soundly beaten, either vpon the soles of their feet or vpon the backe after the Turkish manner, so as many times they leaue them for dead. They sleepe in long Roomes which may containe fifty little Beds made only of Mattresse; They lie in their clothes, in the night time they haue many lights burning, their Euniches sleepe among them, betwixt euery ten Beds lies an Eunuch, to keep them in awe: Day and night their Masters examine them, to see if they be firme and constant in the beliefe of the Alcoran: For being ready to passe to the fourth *Oda*, and from thence to the greatest Offices of the Empire; if they had in their soules any loue of their first beliefe, they might procure some great prejudice to the Turkes estate. Hauing imployed all care, and finding them truly *Ma-hometans*, they conduct them to the fourth *Oda*.

4. *Oda*.

At their entry into it, they enter their names and Countries again into another Booke, for all passe not into this last place of their continuall trauels: But those only which haue finished their time in the other forme, and by their diligence haue made themselves capable to serue the Prince and State profitably: As labour and rest touch one another, so the end of one is the sweet beginning of the other; These men finde it in this *Oda*, their Pension is augmented; instead of cloth wherewith they were formerly attired, the *Sultan* giues them Robes of Silke and Cloth of Gold: They haue liberty to conuerse, with the greatest men of the *Serrail* and with the *Bassa's*, who seeing them entring into great places, adore the Sun rising of their Fortunes, make them great Presents, and seeke to winne their friendship by rich gifts. Besides these pleasing signes of a new happinesse, whereas they were before all shauen, they suffer their haire to grow vpon their Temples, to couer their Eares, an assured signe, that they shall be speedily of the Royall Chamber, they follow the *Grand Seigneur* in all his walkes (where hee is without women) and out of their number he takes the most familiar Officers of his person, and of his Favourite.

As the *Secbletar Aga*, who carries his Sword.

The *Chioda Aga*, which is he that carries the Royall Robe, called *Ciambelinc*.

The

The *Rechiopdar*, or *Rakduntar*, hee which goes at his Stirrop, when he is on horsebacke, or his chiefe Footman.

The *Materagi Aga*, hee which carries a Vessell of Gold full of water when the *Sultan* marches.

The *Tubenter Aga*, hee which doth garnish and carry his Turbant.

The *Chiamaci Aga*, hee that doth wash his Linnen, or his chiefe Landrer.

The *Camedir Bassi*, or great Master.

The *Chitargi Bassi*, or chiefe Butler.

The *Dagangi Bassi*, or Master Faulconer.

The *Sarrigi Bassi*, or chiefe Cutler.

The *Nunajinagi Bassi*, or chiefe Comptroller of the Treasure.

The *Turmachi Bassi*, or *Firnaagi Aga*, he that pares his Nalles.

The *Berber Bassi*, or chiefe Barber.

The *Amangi Bassi*, he that washes him in the Bath.

The *Teskelegi Bassi*, the great Secretary, or first Secretary of State.

All which are the most ancient of the fourth *Oda*, and stand before the Prince when hee comes out of his Chamber, with that respect and reuerence which they learned in their youth in the first *Oda*; which is to bee silent, to hold their hea downe, and with their eyes fixed vpon the ground, for they neuer speake, nor looke their Master in the face; If he commands them any thing, it is by signes after the manner of dumbe men, and they doe execute it speedily, they carry his meat, which they receiue at the Court gate from the Stewards hands who is without, and they deliuer it from one to another, vntill it comes to the Grand Master, who sets it before the *Grand Seigneur*. This Prince is much pleased with the mute conuersation of such men, who dare not entertaine him but by signes: hee causeth them to ride, and to practize running and leaping, he causeth them many times to cast a harre of Iron, and to make such like proofes of their force and activity. Hee fauours them with many Presents, as Robes of
S Cloth

Cloth of Gold, Swords enricht with precious stones, Purfes full of Sultans, and many other things of value. Moreouer to the end that his *Agalaris* may gather the more money, to supply the expences of their Equipage, when they shall goe out of the *Serrail* with the Titles of Gouvernours of Prouinces, hee giues them dispatches for Embassies: These men sell them to the *Chaoux*, or bargain with them for a Moietie or more, of the present which they shal receiue from the Prince, to whom they are sent, the which is of no small importance: For the Princes which hold and depend of the *Othoman*, when he confirms them in their Dignities, and sends them the marks thereof, by a gilt Staffe, a Throne, or a Crowne, they are bound to giue to him that is sent a Present of that value which is set downe in the great custome of the Empire, the which doth taxe euery one to a certaine summe: And of this number is the *Vallachian*, the *Moldanian*, the *Transiluanian*, the *Tartar*, and many other Vassalls, and Tributaries of the *Othoman* Crowne. This Present is diuided betwixt the *Chaoux*, who receiues it, and the *Agalaris* who gaue him, or rather sold him the Commission: Thus they enrich themselues, and make a stocke to furnish themselues vpon the first occasion, the which presenting it selfe by the death of some *Bassa*, they are made either Captaine of the Sex, or *Bassa* of *Caire* or *Damas*, or elsewhere. Besides these great and glorious Dignities, the *Grand Seigneur* doth honour them sometimes with the quality of *Musaiip*, that is to say, hee that may speake vnto the Prince, and goe to him in priuate: The which the Turkes esteeme aboue any thing in the Empire, the which the *Othoman* Monarches doe for a double intent, both to gratifie those whom they loue, and to haue men among the greatest of the Court, to enforme him of the *Bassa's* actions, and to discover their Enterprizes against the good of the Estate and the Princes person. But all the *Agalaris* are not so bountifully aduanced. Those whom the *Sultan* will send out of his *Serrail*, with meaner dignities, he makes them *Aga* of the *Ianizaries*, *Spahilar Agassi* who is Captaine of the *Spahis*, or at the least *Capigi Bassi* who is chiefe of the Porters.

When

When they goe out of the Royall Pallace, by any great or meane dignity, they carry with them all the wealth they haue gathered together. Many young men whom a desire of libertie, and a curiositie to see the World, rather than any care to aduance themselves, hath made them abandon the exercises of the *Oda*, and their importunities haue forced the Prince to dismiss them, goe forth with the rest without any qualitie or office, and with little entertainment by the day: But when as he that is aduanced to the quality of a *Bassa*, and Gouvernour of some remote Prouince, is ready to goe out of the *Serrail*, the *Grand Vizir* sends to receiue him at the Gate, by his *Chicaia*, who is a Steward or Ouer-seer of his house, with a troupe of Horse to doe him honour, and causeth him to be conducted to his Pallace, receiues him with all curtesie, giues him many Presents, and doth accommodate him with lodgings for three or foure dayes, vntill his owne be provided in the Citie: After that he hath giuen order, he settles his Family, and giues the chiefe places, to such as came out of the *Serrail* with him, he stayes sometime in *Constantinople*, vntill his haire be growne, for he was shauen at his comming forth, and likewise to receiue the Presents which the *Sultana's* send him, as goodly Linnen and rich Workes: And those which the *Bassa's* present him, as Tapestries, Horses, Robes of Cloth of Gold, and all sorts of moueables necessary for a man of his condition: He may be at that time about forty yeares old, hauing consumed the best of his dayes, in the expectance of this fortune. They of the other *Oda's* succeed him by the order of their reception, the which is exactly obserued in the *Serrail*, and fauour cannot deprive any man, if he hath not committed some notable fault in the royall Pallace: so as they of the third *Oda* do partly know by the succession what shall become of them, and wish daily, that it would please the *Sultan*, to send some of his *Agalaris* to Offices abroad, to the end they may make place for them.

This new Gouvernour parts not from the Court to goe vnto his charge, before hee hath giuen thanks to the *Capiaga* for the care which hee hath contributed to his ad-

uancement, terming himselfe obliged vnto him, and that he would depend of him for a perpetuall acknowledgement of his fauours, intreating him to hold him in his protection, neere vnto the Princes person, vpon all accidents that might happen. He makes this Complement in the *Serrail*, without the Gate of the *Sultans* Quarter; for being once forth hee enters no more, vlesse the Prince calls for him, to treat with him, concerning the affaires of his charge. Such is their fortune, which haue suffered their actions to be gouerned by patience, and haue laboured to make themselves capable to serue. But such is the choice which the *Othoman* Monarch makes of men, bred and seuerely instructed in their profession about their persons, to be in time the greatest Officers of their Empire, where they neuer aduance to such Dignities; vncapable men, who in the whole course of their liues, haue not learned any thing but to play at Tennice, to cast the Dice, to speake brutishly, and to praetize all sorts of vices. Wherefore we must not wonder if the *Turkes* Estate prospers, seeing that amidst a great number of young men, they can make choice of the best Wits, to be bred vp with care vnder good Discipline, which makes them honest men, and addes to the gifts of a happy birth the perfections of Arte. Nature must of necessity serue for the ground worke, to make great Men; Hee that is borne a Foole will be euersoe. I haue seene them make choice of the best Wits, to supply their Religious Houses; so they haue alwayes amongst them most Learned and most rare Men; and as long as they shall follow this course, they shall make themselves necessarie, commendable, and admirable; Without a naturall disposition, they may well sowe, but they shall neuer reape, and no man euermade a good Sparrow-hawke of a Buzzard.

CHAP.

CHAP. IV.

*Of the foure White Eunuches, the chiefe Men
of the Serrail, and of some other
Eunuches.*

WE have said elsewhere that the womens *Serrail* hath no other Guard but blacke Eunuches, which are sent young to the Court by the *Basha's* of *Caire*, to be bred vnto that place. The *Sultans Serrail* receiues none but white, the which are chosen in their infancie, out of that pleasing troupe of children well borne, which are taken for Tribute from the Christians, whose fortune the precedent Chapter doth describe. They are cut or mutilated with their owne consent, and not by force, the which would indanger their liues: The promises of the greatest Offices in Court, and the hope one day to enjoy Dignities whereunto they see such men aduanced, over-swayes their will, to suffer themselves to be cut, the promises are true, for in time they attaine to the greatnesse of Turkey. But the principall of these Eunuches, and the most ancient among them, which are about the Princes person, the first and most powerfull Heads of the *Serrail*, are the foure which follow.

The first is the *Capiaga*, great Chamberlaine of the Empire, in most authority in the *Serrail*; as he who may speake vnto the *Grand Seigneur*, when he thinkes good; he doth alwayes assist neere vnto his person, wheresoeuer he goes, whether he goe out of his Royall Pallace, or enters into that of his women, he followes him vnto the doore, where he leaues men to aduertise him in his Chamber when the *Sultan* retires. Embassies, Packets of Importance, Instructions of Estate, and all great Affaires passe thorough his hands, to come vnto the Prince which make him necessary to all others, and gets him as many rich Presents, and as much money as he can well desire. This without comparison is more beneficiall vnto him, than the entertainment he hath in the *Serrail*, the which is regulated

gulated at ten Sultans by the day, which make foure pounds of our sterling Money, many Robes of Silke and Cloth of Gold, with such moueables as he desires. Moreouer, his Table is furnished at his Masters charge, and at the same time that his is. Hee carries a Turbant in the *Serrail*, and goes on horsebacke where he pleaseth.

The second is the *Chasnadar Bassi*, or the Treasurer of the Princes secret treasure; hee hath one key and the *Grand Seigneur* another, who doth also set his Seale vnto it. He hath care to lay vp the gold and siluer which comes from Egypt, keeps an accompt of it, and enters alone into this Treasure with the *Sultan*, hee aduiseeth him for the gathering together of money, and entertaines him with a subject which was neuer displeasing to Prince: The importance and necessity of his charge, make him to be much esteemed: For gold being the delights of men, whosoever hath the over-sight, makes himselfe both powerfull and necessary among them: Moreouer, he hath the keeping of all the Iewels of the Crowne, and likewise of those which they present daily vnto the *Sultan*; hee gluts his eyes with the lustre of the goodliest Pearles, and the richest Diamonds that the East doth produce: Those which his Master giues, and wherewith hee doth adorne himselfe on a day of pompe, passe thorough his hands. Hee liues in the midst of the Treasures of the *Serrail*, with hope to succeed to the place of *Capiaga*, if death forceth the other to abandon it.

The third hath the charge of *Chilergi Bassi*, that is to say, great Dispencer. He is, as with vs, the Master of the Kings Wardrobe; by his place he hath a care of the *Sultans* Apparell, and of other things which belong vnto his person. Moreouer, the pieces of Cloth of Gold, which they send for Presents, the exquisite Furies, the rich Swords, the Plumes of Feathers, and such like which they giue vnto the Prince, and those which hee himselfe giues, are vnder his custody. Hee keeps a particular accompt, to the end they may see the price of that, which enters into this stately Wardrobe for Presents, and the value of that which goes forth in the same qualitie: This exercise keeps him alwayes in breath; for the custome
of

of Turkey, (well practised in the *Serrail*) being to giue and to receiue, doth furnish him with imployment enough to passe the houres of the day farre from idlenesse. He hath vnder him to assist him in this painfull labour a great number of Eunuches. The diligence which he must shew herein, binde him to remayne in a manner continually within the *Serrail*, his entertainments are his Table, many Robes of Cloth of Gold, a thousand Aspres by the day, or eight Sultanins, with many rich Presents. But the fauour wherewith his Master doth honour him, makes the greatest article of his Reuenue: he hopes by the meanes hercof to enter into the place of *Chas-nadar Bassi*, when it shall be void. He carries (for a marke of the honour which he enjoys) a Turbant in the *Serrail*, and rides within it, as well as the two former, and he that followes; for these foure Eunuches haue this prerogative aboue the other Officers of the *Othoman* Monarch, residing in the *Serrail*.

The fourth is also an old pale withered Eunuch, as well by the course of his yeares, as the want of that which they haue cut away, who enjoys the Office of *Sarai Agassi*, which in Turkey is like vnto the Captaine of the Castle of the *Louuer* in *France*, but with more lustre and authority, and so he hath more labour and care: For being to look vnto the whole *Serrail*, the ordinary Mansion of the *Othoman* Monarches, hee must performe his charge so exactly, as such Princes will be serued; he doth often visit all the Quarters and Chambers of this stately Pallace, to see in what estate they are, and hath a care to see the meanest Officers doe their duties, (which is more then with vs, to adde vnto the charge of the Royall Pallace the Office of a Master of the Household) that the *Serrail* be furnished with all things that are vsually needfull, hee remains within it in the *Sultans* absence, to maintaine order, and to see that this royall Lodging be alwayes in good estate. He hath the same entertainment with the *Chilergi Bassi*, and hopes if his yeares decreie him not, to succeed in his place: For the order of the *Serrail*, doth not suffer them to flie vnto great Offices, but it will haue them mount by degrees.

You

You shall not see men there, grow vp in one night like vnto Mushrooms or Toad-stooles; long attendance, and long seruices aduance them to the places which they deserue. Thus the *Shasnadar Bassi* aspires to that of *Capiaga*, the *Chitlergi Bassi* to that of *Shasnadar Bassi*, and this last to his. These foure Eunuches attend vsually in the Princes presence, only the *Capiaga* may speake vnto him, and not the rest, vnlesse the Prince doth question them about their Offices. Besides these Honours and Offices of the *Serrail*, the Prince doth sometimes honour them with the quality of *Bassa*, and *Gouernour* of a Realme, as of *Egypt*, *Damas*, or else-where: They also attaine vnto the place of *Grand Vizir*, which is the first of the Empire, and by the authority thereof lead Armies into Prouinces, where they goe to make warre. The which gaue occasion to a generous *Gouernour* of a place belonging to the Christian in *Hungarie*, to answer an Eunuch, *Generall* of an Army, who had summond him to yeeld, that the practice of women was to sewe and spinne, and not to take Townes. The *Grand Seigneur* aduanceth them in this manner to great places without the *Serrail* to a double end; the one to acknowledge their long seruices, the other to haue their places, wherewith to aduance other Eunuches, who during their long seruices haue attended, that they should either die or be sent *Bassa's* into some remote Prouinces. For the *Serrail* doth nourish many Eunuches vnder the sweetness of these hopes: They may be about two hundred of all Ages.

Such as cannot be aduanced by order of antiquity to these eminent places in the Royall Pallace, are notwithstanding employed in things of lesse quality; some keepe in distinct places, as Closets or Cabinets, those exquisite things that are giuen as Presents to the Prince; as great pieces of *Amber-greece*, which the *Bassa* of *Morocco* recouers in his *Gouernment*, and sends to the *Serrail*, many Cods of *Musque*, great Vessels full of excellent Treacle of *Venice*, soueraine *Mercuridate*, Balme of *Cairo*, *Terra Sigillata*, *Bolearmoniacke*, *Bezar-stones*, Vessels of *Agath*, *Turquoises*, *Jasper*, *Chrystatall*, and other things of price, which they preserve carefully

and

and neatly for the Princes person, others haue a care of rare Furies, the vse whereof serues for his health, with a thousand other Rarities which they bring from the *Indies*. Besides all this there is employment in the *Serrail* for many other Eunuches, which keepe one place, whither they carry all the rich moueables confiscated, of the great men of the Court, who haue beene executed for the enormity of their crimes, or by the sinister inuentions of Enuie; and likewise of other persons which die rich, for being all slaues their goods belong vnto the Prince. Those Eunuches receiue these goodly moueables, and giue aduice vnto the *Sultan* who goes to see them; and makes choice of what doth like him: the rest is set to sale in the *Serrail*, only to the Officers thereof, and if there remaine any thing vn Bought, it is sent to the publique Market of the City, and sold to them that will: The Money that is raised is deliuered into the hands of the *Chasnadar Bassi*, who puts it into the secret Treasure. Some other Eunuches haue for their imployment the charge of other *Serrails* and Seminaries, where the Prince doth cause the youth to be instructed at his Charge, as in royall Colledges, both at *Constantinople*, *Andrinopolis*, *Bursia* and elsewhere. Thus by the wise Policy of the *Serrail* they which serue are aduanced, for an example to the younger sort to flie idlenesse, and assurance that their continuall labour, shall be one day crowned with an honourable and profitable recompence.

CHAP. V.

Of many other Officers serving in the Serrail, and the Sultans Person, and of the number of Men which serue in this Palace.

BESIDES these Eunuches aduanced to great Offices, and those which are vnder them, there is a certaine number of other men, which do usually serue the *Sultans* person: Some are Groomes of his Chamber, others in a more eminent Dig-
T
nitie:

nitie: all ordred by thirties, as thirty for his Shirt, thirty for his Waistcoat, thirty for his little Cassocke, which the Turkes weare vnder their Robes, thirty for his Furres, thirty for his Turbant, thirty for his Girdle, thirty for his Breeches, thirty for his Stockings, thirty for his Shooes, thirty to make his Bed, thirty to dresse vp his Chamber, and thirty to order and dispose of the Moucables, thirty for his Armes, as his Bow, Arrowes, and Semiter, thirty for his Scepter, thirty for his Imperiall Crowne, thirty for his rich Hangings, and as many for his Cushions; not that they serue all at one instant, but by order from time to time.

They which serue for his Mouth, are many in number, gouerned by foure principall Officers subordinate one vnto another: The first is the *Argibasi*, who hath a care that euery man doe his dutie. The second is the *Mimnute Pagi*, who doth furnish the money daily, that is necessary for the expences. His place doth giue him a priuiledge to speake often vnto the Prince, to learne from him what he desires to eat. He hath like vnto the former foure Sultanins by the day, his Table and two Robes yearly, the one of Silke, the other of Cloth of Gold. The third is the *Checaya*, an Office like vnto the Comptroller Generall of the Kings House in France, he is in a manner equall in authority to the Master of the Houshold, he reconciles the Quarrels, which Enuy or Pride do breed among the Officers. He hath foure Sultanins a day, and yearly two Robes of Silke and Cloth of Gold. The fourth is the *Mutpa-riazigi*, which is as a Clarke of the Office; All these men imploy their cares, and the authoritie of their places in the Princes Kitchin. Without there serue many *Sahangylers*, as Stewards, or rather Gentlemen seruants, which carrie the meate; They are neere fiftene hundred men, which serue at diuers times in diuers troupes.

The number of other inferiour Officers in the *Serrail* shewes that this stately Pallace is of great expences, and that the Prince which liues there is powerfull and magnificent. The *Baltagi* which fetch wood for the Bake-house and for other firing, are about two hundred; The *Bostangiers* or Gardiners, are

are eight or nine hundred, so vast and of great entertainment, are the Gardens where this great Monarch doth walke. The Purveyours only for wilde Fowle or Poulterie, are five hundred, the Groomes of the Stable eight hundred, and the other men of the like condition increase the number of the inferiour Officers of the Turkish Emperours house: So as they doe number within the *Serrail*, thirteene or fourteene thousand Mouthes, which are daily fed at the *Sultans* charge, comprehending the Quarter of the Women.

CHAP. VI.

Of the ordinary Victualls of the Serrail, and of the Prouisions thereof for the nourishment of the Prince, and of those which serue there.

AN order being so judiciously established in the *Serrail*, and so exactly obserued, it hath not forgotten the necessarie prouision of victualls: They are brought and preserved with admirable husbandrie, contrarie to the ordinarie confusion of Princes Houses. First, the Corne is gathered for the *Sultans* mouth, for the *Sultana's*, the great *Bassa's* and the *Musti*, (for all of them haue their part) in the Territory of *Bursia*, a Towne in *Bithynia*, where growes the purest and best of all the Easterne parts: They retaine for the *Serrail* eight or nine thousand *Quilots*, every *Quilot* is two Bushels of *Paris* measure: The Mills erected to that end in *Constantinople* grind it, the great Ovens of the *Serrail* bake it into bread, and this goodly order distributes it by rule, as to the *Sultana's* twentie Loaves a day, to the *Bassa's* ten, to the *Musti* eight, and to other inferiour persons much lesse, and to some but one. This distribution is contained in a Book, which the chiefe Baker keepes, to cause it to be obserued. The Corne which is appointed for the great number of men, which serue in the *Serrail*, is gathered in *Gracia*, and brought to *Constantinople*, to the quantitie of fortie thousand *Quilots*, and

distributed with the like order to those for whom it is ordained. For there they feed men with necessarie sobrietie, to make them labour seriously in any businesse whatsoever.

The Victuals, be it for the Annuall provisions, or for the ordinarie of the day, are brought and distributed with the like order: About the end of Autumne, the *Grand Vizir* appoints certaine dayes to see the *Pastromanis* made, for the Kitchens of the *Sultan*, and of the *Sultanas*; They are made with the flesh of Cowes that are with Calfe, that they may be the more tender, they salt them as they doe Stags or Hogs in Christendome; about that time they kill to the number of foure thousand. The *Serrail* esteemes this kind of meat, among the delicacies of their Feasts, and the Turkish Families if they haue any conuenient meanes make likewise their provision; this great store of flesh is for the whole yeere. But the Purueyours doe furnish the *Serrail* daily with two hundred Sheepe, a hundred Lambes, or a hundred Kids, in their season, fortie Calues, fortie Geese, or Goslings, a hundred couple of Wild-sowle, a hundred couple of Hennes, a hundred paire of Pigeons, with some other small Birds which the Poulterers bring. There comes no fish into the *Serrail*, but to please the appetite of some of the *Agalaris* who desire to eate it; then they cause it to be taken on that side of the Pallace which lookes towards the Sea, the which doth abundantly furnish all sorts of fish.

The excellent Oiles which the *Sultans* Kitchen doth vse, comes most commonly from *Coron* and *Medon*, in *Grecia*, a plentifull soile for Olive-trees. *Candie* only doth furnish that which is imployed for the Princes seruice: for besides the delicate bountie of this liquour, it is without any ill sent, the which growing old in others makes them vnpleasing. They haue great provision of Butter in the *Serrail*, the which is brought from *Moldania*, and other places thereabouts; It comes downe by the blacke Sea in great quantitie but salted, the Turkes doe not seeke after fresh Butter; either for that they know not the quality, or neglect it: Milke is little in vse among them; that which is brought to *Constantinople*, is only

ly bought by the Christians or Iewes; If the Turkes make vse of it, it is after it is sowre, for then they say it doth quench their thirst.

Other prouisions of Viſuals are drawne from those Pro- uinces where they most abound, and are best. The Gallions make two Voyages yearely to *Alexandria*, to fraight them- selves with Pulses, Sugars, and Spices, as much as shall bee needfull for the *Serrail*, and the chiefe *Bassa's* of the Port; yet the Turkes vse not much Spices, lest it should prouoke them to drinke wine, so expressly defended by their Law. *Egypt* doth furnish Dates, and the best Prunes that come into the *Serrail*, Apples which are the chiefe delights in their Tur- kish Feasts, and whereof they make a plentifull prouision, are gathered in *Vallachia*, *Transilvania*, and *Moldania*, and brought vnto the *Serrail* in great abundance: Those which they serue vnto the *Sultan*, are for their delicate sweetnesse bought in *Candy*, *Italy* doth also contribute to the Prouisions of this great *Serrail*; the Bailiffe of *Venice*, residing at the Port, causeth a great quantity of Parmasane Chcese to bee brought for the *Grand Seigneur*, his *Sultana's* and *Basha's*: they are pleased in the taste, and the Feast would not be acceptable if this meate were wanting.

All these things concerne the food, for their drinke they make a liquour in the *Serrail*, called *Sorbet*, composed of the juice of Citrons, Sugar, and Water, and sometimes they adde Ambergreece, most excellent to drinke; so it is only reserued for the *Sultan* and his women: The greatest men of this Im- periall Pallace make for themselves, as the foure principall Eunuches, of whom wee haue spoken, and some few others: The Ice refreshing it in Summer makes it more delightfull; They make their prouision of Ice from the Mountaines about *Constantinople*, they bring such great store, as the charges (before it be put into those places where they keepe it) comes to twenty thousand Sultanins, or eight thousand pounds ster- ling. The rest of the Royall Family quench their thirst at those goodly Fountaines, which powre forth delicate water abundantly for the whole *Serrail*: Wine enters not into it without vio-

violating the Law of the Alcoran, which hath so severely forbidden it; and whereof the wisest of the Turkes detest the vse; they call it the Spurre of Sensualitie, and the Tombe of Reason.

The Wood which serues for their Kitchin, is supplied with the like abundance; they measure the quantity by the weight, for so they sell it in *Constantinople*, as well as in some Prouinces of *France*, and particularly in *Landgedoc*: They cut it in the *Grand Seigneurs* Forrests, and this prouision costs him least of all those that enter into his Pallace. Thirty great *Caramonsailes*, chosen among an infinite number of his Ships take it in, and sayling by the channell of the blacke Sea, deliuer it into the *Serrail*; his slaues haue cut it downe, sparing good summes of money to the *Chasna* or Treasure without, whereunto the charges would amount, both for the cutting and carriage.

But if the victuals of the *Serrail* be furnished in abundance and excellencie, the Kitchens which imploy them are supplied with the goodliest Implements, which can be seene in a Soueraigne Princes house. Most part of the greater Vessels are of Brasse, kept so neat and cleane, as the very sight of them will giue content and amazement; the other Implements which are of Copper blancht, are so great in number as they cannot well be numbred. The losse which happens many times is not small; the foure dayes of *Dinan*, many strangers eate in the *Serrail*, and they which haue learned to furnish themselves at anothers cost, take occasion to practize their Trade, and to take it where they can find it, and steale so great a quantity of Vessels, as the great *Tesardar* hath sometimes beene of opinion (to auoid this great losse) to make them of Silver, and to commit the custodie thereof to some Officer who might answer for them; but the consideration of the great charge, and the feare of an irreparable losse which might befall them, hath alwaye diuerted him.

Such are the victuals and other prouisions, which doe furnish the Pallace of the *Grand Seigneur* of Turkey: If the Reader finde the relation of the Kitchin tedious, which serues for the

the subject of these lines, let him consider that without this Chapter, the others which compose this History could not be. For this wanting victuals to supply the *Ottoman* Court, the glory and lustre of his great *Serrail* could not be without them, nor be able to furnish matter for this worke. The members of mans Body (saith the Fable) did one day mutine against the Belly, who they thought slept in perpetuall idleness: The tongue speaking for all the rest shewed, that whilst the eyes saw, the eares heard, the hands laboured, and the feet walked, only the belly was idle and at rest, that it was fitting, that in his turne hee should discharge some one of their Offices: They so resolved, they employed it, but nourishment failing them, for the want of the naturall exercise of the belly, they grew cold, pale, and without motion. The truth of this tale teacheth vs, that by labour we must live, food maintaines life in its naturall functions, and this Chapter furnishing this stately Court wherewith to subsist, giues this History the subject of its employment.

CHAP. VII.

*Of the sicke Men, and of such as die in
the Serrail.*

THe infirmities of the bodie, doe most commonly follow the dispositions of the mind, and dissolution doth sooner cause them than any other thing; Courtiers feeble the inconveniences of their Riots. When they of the *Serrail* fall sicke, they put them into a close Waggon, in the which they are drawne by men, and conducted to the Hospitall, whereas the order of this Imperiall house, and the Turkish Charitie, doe what they can to relieue them; the one gives care to the ordinary Physicians, and the other (which as we haue said is very great) forgets nothing to assist them: They are so exactly guarded, as no stranger may speak vnto them, vntill they haue recouered their health, after which they are restored to their
first

first Lodgings, and the exercise of their places. But if they die, the Law of the Court enjoynes, that they of the Chamber or *Oda*, whereof the dead man was, shall be his heires, and share the goods which he hath left, except it be some one of the foure chiefe Eunuches, before mentioned, or the *Chislar Aga* of the *Sultana's*, who is blacke; for then the Prince is sole heire of his precious moueables, and of the abundance of money which this wretched man had so greedily gathered together, by the sinister meanes, which follows the ambitions of the Court; hauing liued poore in his seruitude, to dierich in the same, and to restore to the *Sultans* Coffers, that which his auarice had drawne away. Such Eunuches doe vsually leane great wealth in Moueables (for the Turkes haue no Lands) and particularly when their long seruices haue aduanced them to the Dignities of Gouvernours of Prouinces, then they haue liberty to dispose of a third part of their estates, to make a Will, in the which the *Sultan* is alwayes Executor, hee giues shares to the Legataries, and many times takes all for himselfe, by the right of his Prerogative, and that of Master, not only of the goods, but also of the persons of his Empire: for all men being his slaues, hee is their first and lawfull heire.

CHAP. VIII.

Of the Grand SEIGNEURS hunting.

MOST of the Turkish Emperours, in the effeminacie of their Idlenesse, where they wallow wretchedly in the bosomes of their Concubines, haue taken hunting for a pleasing diuersion: But some finding it more pleasing than others, haue loued it with more passion. *Baiazer* the first of that name, (who raigned in Turkey when as the weaknesse of *Charles* the sixth, suffered the disorders in *France*, which had like to haue ruined it) was so transported with this exercise, as he therein spent the best of his dayes: his Court was fuller of Hunts.

Huntsmen than any other; whoſoever went to aduance his fortune, muſt goe with a Hawke on his fiſt or a leaſe of Grey-hounds in his hand; for the beſt courſe to riſe in Court, is to follow the inclinations of the Prince, how brutiſh ſoeuer they be: Then a Faulconer grew great, and a Rider got an Office, but a vertuous man was rejected and grew poore. What priuate men did, to merit this Monarches fauour, ſorreine Princes did imitate to winne his loue. *Iohn Earle of Nevers* ſonne to *Philip the Hardy*, Duke of *Burgundie*, accompanied by the Lords of *Tremouille*, *La Marche*, *Coucy*, *Philip of Artois*, Earle of *Eu*, Conſtable of *France*, *Vienna*, Admirall of *France*, *Boucicault*, Marshall of *France*, the Lords of *Breze*, *Montrell*, *Montquell*, *Helly*, and many others, led to ſuccour *Sigismond King of Hungary*, a generous army of *French*, againſt the *Turkes* which were in *Neſcoplie*: Bad intelligence and raſhneſſe ruined them, their troupes were defeated by the ſuccours of *Baiazet*, the men were put to the ſword, the Earle of *Nevers* taken Priſoner, with the chiefe of the *French* Nobility: The *Turkes* Priſon is rough, and a Prince how great ſoeuer muſt ſuffer. *Philip the Hardy* to mollifie the ſauage humour of the *Turke*, and to bind him to better vſage of his Sonne, ſent him Preſents, and particularly many white Ger-faulcons, whereof he made great accompt: and to teſtifie the pleaſure which hee receiued, he enlarged the Priſon of this young Prince, and led him often a hunting. Therein the *French* obſerued the brutiſh paſſion of *Baiazet*: His Faulconers had caſt off a Ger-faulcon after a fowle vnſeaſonably, he grew into a fury, and would preſently haue put two thouſand of thoſe men which followed him to death with their Hawkes vpon their fiſts, if the earneſt intreaty of the Earle of *Nevers* had not diuerted him: Then hee vented out his choller in words, and told the *Buagonian*, that hee did more eſteeme a good Hawke or a good Dogge than any of his men and (adding this brutiſh ſpeech) he ſaid he could haue as many men as hee pleaſed, but for good Hawkes, or good Dogges he could hardly find them.

In his hunting whoſoeuer did hurra Dogge vnaduifedly, he

was guilty of Treason, and was punished in like manner: But Hee, who with his powerfull Hand controules the pride of Princes, measured him in the like manner. *Tamberlaine* King of the *Tartars* defeated him soone after in battaile, tooke him with his Wife, and made lesse account of his person than of a Dogge or a Hawke: When hee dined hee caused him to be set vnder his Table in a Cage of Iron, and cast him bones to gnaw: Ministring matter to History, to write this example to Posteritie, to the end that Princes that loue hunting, may not suffer their reason to be surmounted with the fury and brutish impatiencies of this exercise. The hunting traine of this Prince was so great, as for hawking only hee had seven thousand Faulconers, which were entertained vntill the raigne of *Mahomet* the Second, who comming to the Empire, looked vpon this fearfull troupe of Faulconers with amazement; and as he had no inclination to hunting hee cashier'd them all, and answered the intreaties of great Men, who spake to haue them restored, with these words: *God forbid, that I should giue my bread to such vnprofitable persons, ordained for so vaine a pleasure.* Hunting is an honest recreation, easeth the minde, exerciseth the body, and he that loues it, shewes the quicknesse of his spirit, and the agilitie and disposition of his person: But the time which hee imployes must be measured, free, and not stolne by violence from more serious imployments, the which ought alwayes to be preferred before this commendable pleasure. Hunting must be generous, and they must take that by force which they pursue, and not by cunning and policie, as to set Nets and Toiles for beasts, then it is base, idle, and forbidden by the wise, who haue laboured to settle flourishing Common-weales vnder the gouernment of good Lawes.

Plato amongst
others in his
booke, *de legib.*
lib. 7.

Solyman the Second, he which tooke *Rhodes*, and erected the Turkish Crescent in the best Townes of *Hungarie*, did often spend his time in hunting; during his Raigne, hee imployed a whole yeare, which was in the yeare 1531, when as *Italy* apprehended that the great preparation of a fearefull Nauall Army, had beene made for their ruine, and the *Vene-*

tians

tians prest with jelousie, that it should cause some dangerous tempest in their Gulfe, vnder pretext of seeking the Pyrats of *Malta*, which did annoy the Turkish Merchants, they sent vnto the Kings of *Hungarie* and *Polonia*, to the end they would intreate *Solyman* not to trouble himselfe to send his Army into their Seas, and that they would promise and vndertake, to keepe the *Leuant* Seas free from all Pyrats: It succeeded according to their desire, *Solyman* being retired to *Andrinopolis*, spent the whole yeare (as we haue said) in the pleasure of hunting.

The Turkish Emperours which haue succeeded him loued this exercise. *Osman* the last dead, entertained a great number of Huntsmen and Faulconers. These Princes hold it a glory to make a shew of them in their stately entries into *Constantinople*, as wee haue formerly obserued, where among the troupes of Huntsmen, wee see Faulconers with their Hawkes on their fist, haue a Leopard at their Saddle pomell couered with Cloth of Gold; they hunt the Hare or the Stag many times with some content; they pursue the Boare, although the vse of it be forbidden by their Law: If they take any, they give the flesh to Christians, or cast it away, and reserue the skinneto couer Bookes for the which it is very good, and preserues their Volumes long: Those which haue come into my hands bound at *Constantinople*, are excellently well couered with Boares skins, although they be not artificially done as with vs at *Paris*.

But Superstition the Soueraigne Mistris of Turkish Spirits, hath a share in this pleasing exercise, when they hunt vpon the day of their Coronation, or when as they conceiue the designs of an important warre, they hold it for a good presage if they take the first beast that is put vp; but this pleasure of hunting doth not so possesse them, as it makes them forget the care of serious affaires. The Turkish Emperours haue been accustomed in these sports to take the aduice of their *Bassa's*, of the occurrents which concern the estate; they cal them vnto them in the field, they speake vnto them, and command them to deliuer their opinions: In Court they call this manner of

consulting, *The Councill on horsebacke*: whereby wee may learne that this Nation is not so barbarous as men conceiue, and that if they raigne so powerfully ouer so many Prouinces and Realmes, it is not accidentally and by chance; their care and iudicious Councill giue vnto their Empire a wise Government.

CHAP. IX.

Of the traine which followes the Grand Seigneurs Court.

THe number of men lodged and fed in the *Serrail*, which amounts to fourteen thousand mouths, would make those imagine, which know not the power of the Turkish Emperours, that many Soueraigne Monarchs, lodged together, had drawne all the Officers of their houses into one Pallace. And truly he whom they serue hauing vanquished and ruined many Kings hath made an vnion of their Crownes: His *Serrail*, when he lodgeth there, contains in him alone the Emperour of *Constantinople*, him of *Trebisonde*, the Kings of *Ierusalem*, *Babylon*, *Damas*, *Egypt*, *Cypresse*, *Thunie*, *Algier*, *Fex*, and *Morocco*, with an infinite number of other smaller Soueraignes, whose Empires, Realmes and Principalities hee doth possesse: So as so many Officers as are in his Pallace, seruing his greatnesse, serue many Crownes. But when he goes out of his *Serrail*, to vndertake a Voyage into some remote Prouince, the traine and followers which increase his Court is wonderfull. Thirty sixe thousand *Iamzaries*, make the number of his ordinary Guard on foot, fortie foure thousand *Spahi*, which are as light Horsemen, make the Cauallery; two thousand *Capigiu* or Archers of the Port follow him: These beside their ordinary Guard, execute the Office of the Ministers of Iustice, with men of meaner condition that are vnder them: Two thousand *Solachis*, which are Guards on foot about the *Sultans* person, are of his traine: Foure thousand

land *Chaoxx*, Men imployed in Embassies, and in the executions of Iustice march after him. There are also fifteen hundred *Sahangylers*, or Gentlemen Seruants, which carry his meate vnto the chamber doore, where the Pages receive it and deliuer it to the *Capiaga*, who sets it vpon his Table. The number of men for baser vses is not lesse, if we consider wherein they are imployed, there are three thousand Groomes of the Stable, and a thousand Riders for hunting; the *Balthagis* which cut the wood, and bring it to the Kitchin are eight thousand: There are a thousand *Thaneegys*, which are Purueyours, or Victualers: two thousand five hundred *Therezi*, or Tailors to the Court, six hundred Bakers. And if the Voyage be made for the warre, the Officers of the *Arsenall*, which are Commissaries of the Artillery and others, make fortie six thousand men: The *Gebegys* which make Armes, and repaire and keepe cleane those which are already made, are fourtene thousand: seuen thousand *Tusechegys* or Gun-makers, follow with their Toolles and ambulatory thops: eight thousand *Tapeys*, which are the Cannoneers, increase the traine of this monstrous Court. I omit a number of pettie Officers, for that I haue not their names.

The beasts of burthen are vsually twentie thousand, that is to say, ten thousand Camels, and ten thousand Moiles, which is the ordinary for the *Sultans* house, not reckoning the traine of the *Bassa's* which follow, the which is not so small but in seeing them march apart, you would take it for the traine of a Soueraigne Prince; for the Turkes carrie in their Voyages all sorts of Commodities, to the end they may be accommodated as well in Field, as in the Townes of their abode. The supputation of the number of men that follow this Court, amounts to a hundred five thousand, six hundred, when the *Sultan* trauels in a time of peace; but if hee goe to the warre, his Court is composed of a hundred and fourescore thousand men, beside the Souldiers. So as who is hee, that seeing this fearefull Court to march, would not belecue that it is a whole Nation, who hauing abandoned their owne houses, goe to conquer new habitations. Certainly, that which History relates

lates of the Descent of the Northerne Nations, as *Cimbrians*, *Sicambrians*, *Goths*, *Vandals*, *Burgonians*, *Normans* and others, is plainly scene there by the number of men; but with this difference, that those did but passe, and these remaine still, and adde to the continuance of their tedious Raigne, the Rule and power ouer many other Nations, neere and as farre off, from the principall seat of their Empire.

CHAP. X.

Of the greatnesse of the Turkish Bassa's.

THe brightnesse of the Sun doth not only shew it selfe in the body of its Spheare, but it doth also shine in the greatest Starres. And Kings who are in their Estates what the Sun is in Heauen, do not only shew in themselues the lustre of their magnificence, but it doth also shine in the wealth of the great Men of their Court. This is scene more visibly in Turkey than in any other place of the World, where the Turkish *Bassa's* display in the pompe of their great riches, the proud power of the Emperour, from whom they haue receiued it. *Machmus Bassa*, *Beglierbey* of Europe enjoyed so great treasures during the Raigne of *Mahomet* the Second, as the annuall Reuenues thereof, would haue defraied a powerfull Turkish Army. This example would put them to silence, which bragge so much of the treasure of old *Crassus*, the yearly rent whercof, they say was able, to entertaine a Roman Army. The least of the Turkes Armies would containe many of theirs. As this *Bassa* had beene the most powerfull, and the most sumptuous, that euer the *Othoman* Court had advanced to the height of an extraordinary fortune, it shall not be vsfitting to deliuer briefly by what meanes hee came vnto that greatnesse. He was by Nation a *Gracian*, and in his infancy his Mother who was a *Bulgarian*, led him one day with her, from the Towne of *Nebopride*, to that of *Senderoenia*; she met casually with the Turkish horse, some of them seeing

seeing this young childe wonderfull beautifull, tooke him away by force, and carried him as a Present to the *Sultan* their Master: The Prince loued him, and in a short time made the greatest of his Court know, that beauty is many times a powerfull motiue to a great fortune, hee was placed among the best respected Pages of his Chamber, where hee spent his younger yeeres in the midst of the delights of the *Serrail*, after which he had the charge of *Aga*, or Colonell Generall of the *Ianizaries*; afterwards he was honoured with the qualitie of *Bassa*, then he became *Vizir*, & mounting daily higher, *Romelia* or *Europe* had him for their *Beglierbey*: The magnificences which he shewed, during the possession of so much wealth, would be tedious to relate. One only example shall suffice for all. *Mahomet* the Second, caused the eldest of his children to be Circumcised; the custome of the Court will haue great Men to giue him Presents, as wee haue formerly spoken: all performed it; but that of *Machmut*, mounted neere to a hundred thousand *Seguins*, which would make fortie thousand pounds sterling. The Ocean must bee vast and great, which doth breed such great Whales, liuing and walking Mountaines: And the *Othoman* Court must be stately, seeing the *Bassa's* encounter with such fortunes.

But it may be that of *Machmut* will seeme stale, for that it happened an age before ours: to satisfie those which loue new things, and to augment the proofes of this verity, that the Turkish *Bassa's* are great, we will adde an example which many haue seene of late yeeres. It appeared in the *Lenant* in the yeere 1614, and in the person of *Nassuf Bassa Grand Vizir* of the Empire, whose treasures were so great, as they found in his Coffers at the time of his death a Million of Gold in *Seguins*, and in siluer Coine eight hundred thousand Crownes, three bushels of precious Stones not wrought, a bushell of Diamonds not set in gold, and two bushels of great round Pearles of inestimable value: His sother furniture was equall to his treasure; he had a thousand goodly Horses in his stable, whereof the least was valued at a thousand Crownes: Moreover, he had foure hundred Mares of *Arabian*, *Egypt*,
the

the goodliest that could be found in those Countries, with many thousand of Camels and Moyles. His Armory was full of the richest Swords that could be found in the *Leuant*, and elsewhere: The least had the hilts of siluer: One was so enriched with Diamonds vpon the hilt, as it was valued at five thousand pounds sterling. The rest of his moueables were no lesse precious, his *Persian* Carpets wrought of Gold and Silke. The great quantity of Cloth of Gold & of Silk of most excellent workes; the rich beds, and all, that excesse of a monstrous fortune can draw into the Pallace of a Fauourite, exceeds the imagination of men, and giues occasion to say, that with the spoile of such men, they might not only enrich many houses, but many Cities.

Such rich and sumptuous Courtiers go with no smal trains: when they march in field, and vndertake a Voyage, be it for their owne particulars, or to rectiue the possession of the Government of Prouinces, wherewith the *Sultan* doth honour them, the baggage which goes before, and the great number of men which follow them, doth equall, yea, exceed the attendants of the Soueraigne Princes of *Europe*: Such a traine may busie the eyes of those that see them passe, for a whole day, for so much time is necessary for the least entry into a Towne, and yet many times they supply the want of day by Torch-light: It is the care of such *Bassa's* to shew themselves great to the eyes of the World: which makes them prodigall in their expences, to be attended by many thousands of household seruants, (if they bee not ill serued being a difficult thing, but such a number and troupe should be importune and troublesome) to whom they giue many *Eunuches* to command them. They take a delight to bee well mounted, and withall to haue as many horses, as would serue for diuers Regiments: They will haue their Baggage, to seeme the more stately, to be carried by twelue or fiftene hundred Moiles, and as many Camells. The number of the Concubins which they entertaine in imitation of the Prince their Maister, imployes the care and watchfull diligence of many black *Eunuches*, which they appoint to keepe them, and consume their great wealth.

Their

Their Lodgings are stately *Serrails*, which they haue built with incredible expences; as we may see in the *Hippodrome* of *Constantinople*, by the *Serrail* of *Hibraime Bassa*, whereof the Turkish Emperours haue beene heires, the which is capable to lodge a great King. Their *Moucables* and Ornaments of their Halls, are equall to their greatnesse, wherein they spare no cost, as the only acquisitions which the Law of their seruitude doth allow them: for being all slaues, they can purchase no lands nor possessions, the which doth generally belong to the *Sultan* their Soueraigne. But if of *Caitiue* slaues they be so great and so proud in their wealth, what must the Master be who hath made them such?

CHAP. XI.

Of the affronts which the Turkish Bassa's are forced to pocket up in Court, and the disgracefull Chastisements which they suffer.

THe honours and greatnesse of the World haue their counterpoise; shame and contempt followes them at the heeles: All that clime vp may descend, yea fall. Thus the diuine Prouidence hath wisely ordained, to teach man not to build his assurances thereon; and to binde him to seeke them in that which is constant & eternall. The Court is the Theater, wherein the Tragical Scene of change, shewes it selfe; grieve goes hand in hand with pleasure, and is an inseperable Companion; he cannot belong a Courtier that hath not tried it. That of the Turkes doth many times make it sensible to the greatest *Bassa's*; in the midst of the glorious dignities of the Empire, they feeble the displeasure, to see themselves shamefully intreated by the commandement of their Soueraigne. For when he hath an intent to blemish their Names with eternall infamy, hee causeth the crouper of their Horses to be cur, whilst they are vpon them; an affront held in Turkey, the greatest that a man of their condition can receiue. So was

Mustapha Bassa intreated in the time of *Selym* the first, Father to great *Solyman*. This Prince having vanquished the *Sophy* of *Persia*, & triumphed in *Tauris*, the chiefe Citie of that Realme, was forced to leaue it, when as he saw his souldiers inclined to mutinie, saying plainly that they had rather lose all, then to spend the Winter in *Persia*. This Deniall was very sensible, & he thought to be reuenged on those whom hee should find to be the Motiues; they perswade him that *Mustapha Bassa*, who had credit among the Footmen, had induced them to Mutinie; hee discharged his choler vpon him, and seeing him on horsebacke, he lent to cut his crouper by a Iester which followed him: The *Bassa* perceiued it, and the disgrace which he receiued, made him to end his dayes in the midst of the cares and grieffe, which a man of his qualitie doth feele, when he thinkes he hath lost the reputation, which made him to liue gloriously in the World and Court.

The infamy of this affront comes not alone; it hath for a companion, the disaster of a shamefull punishment, which the great men of the Port or *Sultans* Court receiue, when hee holds him guilty of some small crime: When he hath caused the Crouper of some of their horses to be cut, he doth likewise cause others to be whipt by his slaues: as it happened in the time of *Amurath* the Second, to the *Agar* or Colonell of the *Tamizarjes* or Turkish foot, who being conuicted to haue brought in some Hirelings at the Muster, the Emperour caused him to be taken and whipt. But this punishment is not so insupportable vnto them, as the affront of cutting the Crouper, as if the Leather of the Harnesse of their Horse, were more sensible vnto them than their skins: So much a false opinion doth deceiue them, as they hold that a disgrace which is not, and are not troubled for that which should be most sensible vnto them. An example, which teacheth, that most things which disquiet the mind of man, are vaine, and forged in a depraued imagination. For it is more easie to suffer a hundred Croupers to be cut, than to endure fifty lashes with a whip vpon the body. But such are the affronts & punishments which follow the gretnes of the Turkish Court, in the person of their *Bassa's*.

Nimio otio ingenio, natura infirma, & muliebria, inopia vera iniuria laesiuientia, his mouentur, quorum pars maior constat vitio interperantis, Senec. lib. In sapientem virum non cadere iniuriam.

CHAP. XII.

*In what stile the Grand SEIGNEUR writes
unto his Bassa's.*

THe greatest dignities of the World, are not the most happy, (said an Ancient) and the condition of great Monarches hath seemed miserable to some, for that they had little to desire, and much to feare; for being aduanced to the height of humane greatnesse, they cannot desire more, but continuing in the languishing of their spirit, they sometimes conceiue jealousies and imaginary terrors, and many times such as are true; the which troubles their rest, disquiets their liues, and fills them with tedious conceit. So saith the Master of Princes in the holy Writ, In these true words deliuered by a Prince, *The heart of Kings is inscrutable.* Certainly truth doth teach vs, that if Crownes and Scepters be weighty, as charge of care and trouble, the Office of Kings is painfull; for there is nothing so difficult to man, as to command well, whereon depends the knowledge of reigning wel. The Prince which commands must obserue three things, that what he desires may be just, for the publique good, and concerne his owne glory. The which is done by word or writing. The Ottoman Monarches, as Princes retired within their *Serail*, and not much communicable, command in a manner daily by writing, and the stile which they vse in writing that, which they command, is particular vnto them. We shall hardly find in Histories any one example of a Monarchie or Commonwealth, in the which the Superiours haue commanded so imperiously, and hath beene obeyed so readily, as with the Turkes; their letters breathe nothing but threats, and they speake no other language but that of cruelties. Behold some examples of those, which the *Sultans* haue written to their *Bassa's*. In the yeare 1602, *Mahomet* the third hearing of the losse of *Alba Regalis* in *Hungarie*, which the Christians had recovered, and holding this placeto be of very great

*Cor Regum in-
scrutabile,
Prou. 25.3.*

*Experiendo di-
dicisse quam ar-
duum quam
subiectum for-
tuna, regendi
cuncta omni-
Tacitus lib. 8.
Annal.*

importance, hee sent an Army vnder the command of his *Grand Vizir*, and wrote to *Serdar Bassa*, his Viceroy in *Hungarie*, a letter in these termes: *Alba Regalis* as I heare is taken by the Christians, reconer it speedily, or resolve with thy selfe to die shamefully. *Serdar* had no sooner received this Letter, but he leuies men in all parts, to increase the *Vizirs* Army; and goes with him to the siege of this place, batters it, and forces it to yeeld by composition, yea, they enter by the breach; the Christian Souldiers hauing abandoned it after the signing of the Articles, to saue the goods which they had in their Lodgings. This example shall be fortified by another, which will teach vs that this rude stile of the *Othoman Monarches*, makes their *Bassa's* to doe impossible things. *Solyman* the Second hearing that the Christians preuailed much in *Hungarie*, and that his men decayed, he resolved to goe thither in person with a powerfull Army, which was the last Voyage he made; he aduanceth and passeth the Riuer of *Tisse* and *Danew*, his Scouts bring him word, that the Riuer of *Drane* was so ouerflowne, that it could hardly be past without a Bridge: He presently dispatched *Assambeg* to make one, and gaue him five and twenty thousand men to labour with diligence: *Assambeg* arriues, and finds this Riuer so fearefully ouer-flowne, as it was rather like vnto an Ocean, which surrounds a whole Country, then a Riuer which hath its bed and currant; This accident stayes him suddainly, to labour in it he thought he should but drowne men in sport: He giues aduice vnto his Master, and writes vnto him that it was not more difficult to make a bridge vpon a Sea tost with stormes & tempests, than vpon the Riuer of *Drane*, whose waters had made a generall Deluge over the whole Countrey. *Solyman* sends backe the same Post, with a Cloth like vnto a long Napkin, and there-withall this answer: The Emperour *Solyman* commands thee by the same Post, which thou hast sent vnto him, that thou cause a Bridge to be made vpon the *Drane*, what les sooner thou findest, and if thou hast not finished it before his coming, hee will cause thee to be strangled with this Cloth. *Assambeg* receiues this Letter, reads it, and seeing that hee must

must make this Bridge or die, hee labours, hazards all, and loseth many thousand men, yet notwithstanding this overflowing of the water, hee finished a Bridge in fixteene dayes over the River of *Draue*, being five thousand five hundred fathome long, and fourteene broad, supported by Boats tyed one to another with chaines of Iron. *Solyman* past his Army over it, and went to lay his siege to *Seghet*, where he died. *Assambeg* had good & strong excuses, not to attempt the making of this Bridge, any other Prince but a Turke would haue allowed of them: But hee who was (as the Turkes be) a bad husband of mens liues, would haue it done at what rate soeuer. The threat of those Letters which wee haue related are with some condition. But the Turkish Princes many times write absolutely; as it happened in the yeare 1614, in the person of *Nassuf Bassa*, *Grand Vizir* of the Turkish Empire. The Emperour *Achmat* the first would haue his life and his treasure: He sends vnto him being in *Constantinople*, the *Bostangibassi*, with two Letters written by his own hand, whereof this was the tenour of the first: *Faile not presently vpon the receipt herof, to send mee by the Bostangibassi the Seales of my Empire.* *Nassuf* obeyed, and deliuered them into the great Gardiners hands; hauing receiued them, he drew another of the *Sultans* Letters out of his pocket to *Nassuf*, whereof these were the words: *After that thou hast sent me my Seales, send mee thy Head by him that shall giue thee this Note.* This command was rough, and the stile of his Letter troublesome, yet hee must obey, not of force, for *Nassuf* was in his house with a Family of about two thousand men, and the Gardiner had neither stick nor staffe, and was only assisted by ten or twelue Rascals vnarmed, which were *Capigis*, or Porters of the *Serrail*. *Nassuf* suffered himselfe to be strangled, and the *Bostangibassi* carried away his head in the view of all his great Family, whereof the least Scullions might haue broocht him with their Spits, with his goodly traine: Yet no man moued, seeing the people of the *Serrail*, and knowing that it was the Princes pleasure, their Armes were their teares and sorrowes. Thus this rough manner of writing prooues very beneficiall

to

to the Turkish Princes, and they reape many commodities thereby. First, they are not forced to give money to the Governour of a strong place, who is not faithfull or profitable, to draw him out of it, and to buy with great summes of money (as they doe in other places) the Townes and Forts of their Estates: the least of their Letters drawes forth a Governour, where they place whom they please; they compasse great enterprizes, causing that to be done by feare which loue cannot doe; they are lesse betrayed in affaires of importance, and are generally exactly obeyed.

CHAP. XIII.

Of the malicious inventions and poysonings which the Turkes vse one against another, and especially great Men.

Ambition hath brought other Vices into the Court, where shee employes them, in her designs: Slander and Treason are the Counsellours of her detestable inventions, and poysoning puts them in execution. But this last finds more employment in the Court of *Mahometan* Princes than in any other part of the World: They vse this abominable meane to reuenge injuries, and to content their passions: And after their example the great Men and *Basses* employ it: Former ages, and the disorder of that wherein we liue, furnish examples. In the yeare 1379, *Mahomet* the old King of *Granado*, a *Mahometan* Prince, meaning so here: reuenged on the Court of *Castile*, and to ruine *Don Henry* King thereof, couers it with the goodly shew of a rich Present, experience having taught him, that of all humane things, gifts haue the most easie access into Courts. Hee therefore resolues to cause a paire of royall Buskins to be made embroidered with Gold, with the rarest inventions that could be devised, and to make them more glorious, hee did enrich them with an infinite number of precious stones, and sent them into *Castile*; *Don Henry* receiues them, admires them, and well plea-

pleased with so rare a Present, hee doth publicquely commend the magnificence of the Turkish Prince. But hee doth soone learne to his cost, that poyson is rather among gold and precious stones than among pouerty. Hee puts them on the next day, but presently the poyson wherewith they were infected, layes him in the bed of death, and deprives him of life. *Spaine* hath beene alwayes subject to such accidents whilest the *Alahometans* commanded there, and the Kings thereof had cause to feare a double poyson: For whilest the Turkish Princes did attempt their persons by poyson, the *Alphaguins*, and Priests of the *Alcoran*, poysoned the soules of their subjects by the contagious impurities of a false and brutish Doctrine. A little before the death of the King of *Castile*, he of *Leon* called *Don Sancho*, was poysoned by the inuention of a Turke, who taught *Gonzales*, his Lieutenant at *Leon*, the detestable meanes to kill his Master in giuing him an Apple, the which this wretched Lieutenant performed: This was at the same time when as a Deluge of fire came out of the Ocean, the which carried its flame farre into *Spaine*, burnt a grea Countrey, and of many Burroughs and Villages, made heaps of ashes as farre as *Zamora*.

The Spaniards write it, and *Moyenne Turquet* in the seventh Booke of the historie of *Spaine*.

These examples shew the malice of the Turkes against the Christians; but they doe no lesse among themselves. A Turkish King of *Fes*, not able to indure the prosperities of him of *Granado*, called *Ioseph*, a *Alahometan* like himselfe, he resolved to take away his life: Hee sends to visit him oftner than he had accustomed, he makes a greater shew of friendship, and after he hath receiued many effects of his, hee sent him for a Present a Cassocke of Cloth of Gold of great value, King *Ioseph* receiues it, and puts it on, but hee had not worne it a day, but the poyson wherewith the Prince of *Fes* had infected it, sealed vpon him, and gaue him such cruell convulsions and torments, as his flesh fell away in pieces, and his Physicians knew not the true cause of his disease, nor could apply any remedie: Thus hee of *Granado* died by the damnable inuentions of a Moorish King. The like villanies which were practized among the ancient Turkes, are ysed at this day

in

in the *Leuant*, at the Court of *Constantinople*, and in other places, whither they send great Men to eminent charges. In our dayes a Turkish Courtier affected by all meanes possible the dignitie of *Bassa of Aleppo*; the beauty of the place, the lustre of this dignitie, but rather the great gaine which the Vice-royes make, inflamed his desire to the possession of this Government; to attain vnto it he purchased by great gifts the affections of the *Agalaris*, or Favourites of the *Serrail*, which are the Eunuches attending the Princes person: These men content his ambition, and obtained the government which he desired from the *Sultan*; hee receiues the Letters, takes his leaue to goe vnto his charge, hee arriues and is receiued with the applause of the people; but he had scarce begun to enjoy the first honours of this new dignity, but another doth dispossesse him by the same meanes which he had vsed; hee gets the friendship of the Eunuches, and gluts their avarice with greater gifts obtaining Letters for this place. He was aduertized hereof; the displeasure which he conceiued to see himselfe deceiued by the Courtiers of the *Serrail*, to whom hee had giuen much more money than hee had gotten in so short a time, that he had beene *Bassa of Aleppo*, made him to draw his dearest friends about him, to resolute with them how hee should gouerne himselfe in this important businesse. Many were of opinion that he should refuse the entry into the Town to this new *Bassa* who was vpon the way, vntill he informed the *Sultan*, the *Mufsi*, and the *Grand Vizir* of the couctous disloyaltie of the *Agalaris*; and this Counsell was conformable to his apprehension. But one of the company drawing him aside, told him, That hee which came to displace him, brought a Commandement from the Prince, wherein it was dangerous to vse any opposition; that, obedience was the safest way in such affaires; but he would teach him a meanes to make the continuance of this new Gouernour shorter than his had beene, that he must strictly imbrace the *Bassa* which came, and testifie vnto him a ready obedience to the *Sultan*, and all loue and friendship to him; and after this to take him out of the World by the meanes of a poysoned Present: They

resolved it, and laboured in their designe. In the meane time the new *Bassa* arrives, the other receiues him, and yeelds him the place. It is the custome of the great men in Turkey, to giue Presents to the new Gouverneur when they enter in charge, some to testifie that they are welcome, and others to gain their affections. This discontented *Bassa*, who left his charge before the ordinary time, would not be the last to present this new commere. He giues him a poysoned Handkercher, imbroydered with Gold and great round Pearles, the price thereof could not be easily valued: The new Gouvernour receiues it with vnspeakable joy; for great men hold nothing so sweet in their places, as to take whence soeuer it comes; but God doth many times suffer that such greedy Takers, are taken in taking, as it happened to this *Bassa* of *Aleppo*: The Handkercher of price, which was the price of his life, contents him: Hee admires the worke, looks vpon the great Pearles, and his hands doe not abandon it, vntill the poyson forced him, the which exhaling and infecting the *Bassa*, they grew weake and make him to leaue it; whereupon hee died and left the gouernment which he had not enjoyed: The other *Bassa* flies speedily to *Constantinople*, redemands the gouernment, whereof he had beene dispossessed, and grounds his reason vpon his speedie obedience, and forceth the iniquity of the Fauourites to consent that hee should enjoy it. Thus couctousnesse had deprived him of a Dignity where it had first placed him, and poysoning restores him: Whereby wee may Iudge what these Gouvernours can be that are settled by such meanes. It is certaine that the like offences are committed daily in the Turkes Court by the *Bassa's* thereof, who employ their greatest care, to find out the most subtillest poysons, and how to employ them cunningly one against another. The most ordinary which they vse is drawne from Toads: They cause a Toade to sucke the Milke of a woman that hath an extraordinary red haire: When it is full they beate it gently with a little wand, they put it into choler, its poyson mingles with this Milke, and it bursts in its rage; this poyson is so violent and strong, that in rubbing only the stirrop of his horse

Y

whom

whom they meant to poyson, it is an assured death. Thus corruption is absolute in Turkey; for if their Prophet hath poysoned their soules with filthy Doctrine, they poyson their bodies with all sorts of venome.

CHAP. XIV.

Of the filthy and unnaturall lust of the Bassa's and of the great Men of the Court.

THe great fortunes which are found in the Courts of great Monarches, produce great riches: and these furnish Courtiers with delights, in the which they glut their sensuall and brutish appetites. The *Bassa's* of the Court, great in dignities and abounding in riches, plunge themselves in all sorts of voluptuousnesse, and their spirits mollified in the myre of filthy pleasures, they seeke them by a contrary course, and demand that of nature which she hath not: Being many times tired with the loue of women, they abandon their affections to young Boyes, and desperatly follow the allurements of their beauties: They imbrace them, and vse them in the place of women. This abominable vice is so ordinary in the *Turks* Court, as yee shall hardly find one *Bassa* that is not miserably inclined vnto it: It serues for an ordinary subject of entertainment among the greatest when they are together; they speake not but of the perfections of their *Ganimedes*: One sayes, they haue brought mee from *Hungarie* the most beautifull and accomplished Minion, that euer was borne among men: he is the height of my felicitie, and the only object that my thoughts adore. Another saith, I haue lately bought a young Infant of *Russia*, who hath not his like in all the East, and I dare assure you his countenance is not humane, but that of an Angell: Some Sor of the company intreats him earnestly to haue a sight, and that hee may bee satisfied by his eyes. These are the discourses of those lustfull Goats. The care they haue to keepe neatly, and to attire richly these poore creatures,

tures, destinated to so damnable an vse is not small: the Eunuches which haue them in guard are alwayes neere them, to beautifie them outwardly, they plaite their haire with Gold, and sometimes with Pearles, they perfumethem, they attire them in Robes of Cloth of Gold, and addeto their naturall beauty whatsoeuer Arte can inuent: what vertue, what wisdom, what pietie can be found in a Court composed of such men? He that is the Head and commands them, doth furnish this pernicious example; for the *Sultans Serrail* is full of such Boyes, chosen out of the most beautifull of the East, and vowed to his vnnaturall pleasures: This doth countenance this disorder and corruption in the *Othoman Court*: Such as the Prince is, such are most commonly the Courtiers which follow him: the principall Maxime which they giue for a precept to their fortune, is to follow the humours and manners of the Prince, whatsoeuer they be, yea, many times they incite the Prince to these disorders. The miseries and disasters which happen daily in Turkey, are too many to be coucht in this Historie. The great Men killor poyson one another for such subjects, Families are in combustion, Wiues make away their Husbands, and Husbands their Wiues. *Mahomet* the second Emperour of the Turkes, was stabde in the thigh, and if any misfortune sceme monstrous among them, this vice which is so monstrous doth produce it: Men well bred abhorre it, Heauen detests it: When it was borne vpon the Earth, Idolatry was her sister Twinne. So being the auersion of Nature and the contempt of the Author thereof, Heauen doth punish it, and casts forth the fire of his wrath vpon those which are polluted therewith; whole Townes haue been consumed, men eternally lost, and the memory of the one and the other in execration vpon the Earth. The Turkes doe not punish it; they alleage, as wee haue obserued in the History of their Religion, that God hath reserued the chastisement to himselfe, and they bring an example of a miserable wretch who had abused a young Boy which stab'd him. This Sodomite being thus slaine, *Mahomet* their Prophet sent his Kinsmen to open his Tombe, and see how many wounds he had;

Sodamia & idolatria simul inceperunt, mul. creuerunt, D. Tho. 4. sent. dist. 1. q. 2. a. 1. 1.

they came and saw no body, but found in the place a blacke and smoakie stocke. Hence they say, that seeing the diuine Iustice doth punish those that are culpable of this offence, they must leaue the execution to him, and in the meane time suffer this vnnaturall excesse to any. The Turkish Ladies detesting these damnable affections of their husbands, haue also abandoned themselves by their example or for reuenge, to another disorder: the following Chapter will shew it. For the husbands are many times the cause of the losse of their wiues; and the contagious example of their vices, giues them occasion to ill, and to faile in their faith to him, who had first broken it.

CHAP. XV.

Of the Loues of the great Ladies of the Turkes Court, and of their violent affections among themselves.

THe prouocations of a hot Climate, the seruitude of women restrained, and the bad example of loose and luxurious husbands, are the principall Motiues of the loues, wherunto the Turkish Ladies abandon themselves. Some to haue free exercise, take occasion to see their Louers, when as they are allowed to goe to the Bath, to receiue the Purifications which their Law doth enioyne them: others better qualified, from whom the commoditie of Waters and Stoues which are in their houses, hath taken away this pretext, make vse of other men. Sometimes they borrow the habie of their slaues, and thus disguised goe to find them they loue: When this course is difficult, by the encounter of some great obstacle, they imploy men and women (whom they reward) to find them subjects which may please their eyes, and content their passions; but this last meanes is more apparent and better knowne in *Constantinople*: for such Messengers of loue discovering themselves to some that refuse them, they divulge their

their secret. They addresse themselves vsually to Christian strangers of the West, and if they can finde Frenchmen, the seruice they doe vnto their Mistresses is the more pleasing: The disposition of their humours, the grace of their bodies (say they) and the ordinary courtesie of their Nation, makes them more desired: But it is dangerous to serue the passions of such Louers, where the recompence and the reward of a painfull loue, is a Dagger or a Glasse of poyson: For these cruell women, when they haue kept some young stranger three or foure dayes hidden in their Chambers, and haue made vse of him vntill he be so tired and weary with their lasciuiousnesse, as hee is no longer profitable, they stab him or poyson him, and cast his bodie into some Priuie: Whether it be that they feare their affections should be diſcouered, or that their light and inconstant humours, doth alwayes demand new subjects, or that it is the nature of their lasciuious loue, to change into Rage and Fury tragically cruell. They which are aduertised at *Constantinople*, auoid this danger, and reward their pains which speake vnto them with a flat deniall, but not without danger: For such Messengers as well as the great ones that imploy them are Witches, and reuenge a deniall vpon the person of him that made it, as it happened of late yeares to a French Gentleman, which was at *Constantinople*, when as the Baron *Sansy* did serue the King there as his Embassadour: This Gentleman going to the *Dinan*, which is the publique Audience of the *Serrail*, was encountred by a woman, whose age, habit and discourse did shew plainly that shee did pleasures for the Turkish Ladies: Shee came vnto him and vsed these words: Hast thou the courage to see a faire Lady, which is in loue with thee? He who knew well with what Merrils such Ladies are accustomed to crowne their Louers which haue serued them, excuseth himselfe for that time, pretending some important businesse which drew him to the *Serrail*: But he promisseth at his returne to content her desires, intreating her to attend at the passage. In the meane time he goes to the *Serrail*, followes his businesse, and hauing dispatched it, returns to his Lodging another way, and leauing the woman

in the impatiencie of a deceitfull attendance, she saw her selfe in the end deceiued by this Frenchman : who to reuenge this affront, had recourse to her Witchcrafts, and imployes them against him : They worke their effect, and this Frenchman found himselfe suddainly seized with a kind of Palsey : The sicke man tooke his bed, and was continually afflicted with sensible paines and convulsions. The Physicians were called to his help, but all their lerning could not find out the cause of his infirmitie, nor prescribe a remedie : Some dayes past in these extremities, after which an old Turkish woman offers to cure him; she visits him, and hauing looked vpon him, she told him in her gibbridge : I will soon cure you : But tell the truth, haue you not refused some Lady that sought your loue? By her Charmes she expelled those which tormented him, and restored him to health : After which, this man going in *Constantinople*, hee encountred a woman which told him in his eare; Remember another time not to abuse the courtesie of Women which affect you, and deceiue them no more by your vaine promises.

All the women of Turkey, and especially those of *Constantinople*, doe not tie their affections to men only, they grow passionately in loue one with another, and giue themselves to false and vnlawfull loue, especially the wiues of men of quality, who liue coopt vp in *Serrails*, vnder the guard of Eunuches. This vitious appetite doth domineere over them so tyrannously, as it smotheres in them the desires of a naturall and lawfull loue, and many times causeth them to loathe their husbands. This disorder may grow for that their affection wanting a lawfull prize, they tie it to a strange object: Moreover, the reuenge of the vnnaturall loue to their husbands, carries them vnto it; for most men of those Easterne parts, and the greatest are giuen to that beastly and brutish lasciuiousnesse. These Ladies loue one another most ardently, and come to the effects of their foolish loues, they imbrace one another, and doe other actions which loue seekes, and modestie forbids to write. They whom this strange loue makes slaves to others, got to finde them in the Bath to see them naked,

ked, and entertayning them vpon the subject whereof they languish, make such like discourses in their Language: *They had reason to say that the Sun did plunge it selfe in the waves, seeing that you are in this water, the which by Nature should quench the fire, but it kindles my flames when you are in it. Is it possible that you should receive to the enioying of so rare a beauty, other persons than those of your owne sexe, which are like your selfe? Fly the imbracings of Men, which contemne vs; and haue no loue but for their like, and enioy with vs the Contentments which they deserue not.* When as a foolish womanish Louer, hath made such like discourses, shee goes into the Bath, and burnes with a flame which it is not able to quench, she imbraces her Louer, kisseth her, and attempts to do that (although in vaine) which I must heere conceale: And these loues of woman to woman are so frequent in the *Leuant*, as when any Turks are resolved to marrie, the chiefe thing which they inquire of, is whether the party whom they affect be not subject to some woman whom they loue, or is beloued. Thus these people liue farre from the light of true Faith, in the darknesse of *Mabometan* ignorance, which haue carried them to the excesse of all sorts of vices.

CHAP. XVI.

Of the foure principall Bassa's of the Port.

THe foure chiefe *Bassa's* of the Port, and the foure prime Wheelles, which mooue this vast and powerfull Turkish Empire are the *Vizir Azem* or the *Grand Vizir*, the Captaine of the Sea, the *Aga* of the *Ianizaries*, and the Captaine of *Constantinople*, called the Captaine *Bassa*: Their places are the chiefe of the Empire, and the glory thereof giues them respect with the Prince, to be honoured by great Men, and feared by the people. The *Vizir Azem*, or *Grand Vizir* holds the first place next vnto his Master, he is Lieutenant Generall of the Empire, and Armies, high Chancellor and chiefe of the

the *Dinan*, which is the Councell where Iustice is administered; the Captaine of the Sea is high Admirall, and Generall of Nauall Armies. The *Aga* of the *Ianizaries* commands all the Turkish foot, as sole Colonell thereof. And the Captaine of *Constantinople* gouernes the Citie, and takes knowledge of the chiefe affaires which passe. These foure *Bassa's* differing in Offices and Honours are notwithstanding powerfull in authoritie, the which is of such weight, as they giue and take the Crown from their Soueraigne Prince when they thinke good. We haue seene the experience of late yeares, in the persons of *Sulian Mustapha*, and *Osman*: *Achmat* ended his life and Raigne in the yeare 1617, hee left two young sonnes; *Osman* and *Amurath*: He knew by experience that the weight of such a Crowne could not be borne by a Childe, and that the absolute gouernment of the Turkish Monarchie required a man: He called to the succession of his Scepter, his brother *Mustapha* who had beene fourteene yeares a Prisoner in his *Serrail*, and made him to taste this sweet change, to come from a Dungeon to a Throne, and from the fetters of a tedious captiuitie, to that power to command the greatest Estate vpon the Earth. But the great rigour of his command, and the extrauagances of his inconstant humour, made him odious to the Captaine *Bassa*; he gained the other three, who drew the Souldiers and some great men vnto their party, they vnthroned him, put him into his Prison, and set vp *Osman* sonne to his brother *Achmat*. This example was in our daye: but that which followeth is so fresh, as the newes hereof came when I was labouring about this worke. *Osman* not well satisfied with the affection of the *Ianizaries*, (who are the sinewes of his Estate) and disliking some of the foure *Bassa's*, had an intent to change the Seat of his Empire to *Caire*, and to abandon *Constantinople*; he prepares himselfe, gathers together as much Treasure as hee could, and covers his designe, with the pretext of a Pilgrimage to *Meque*, where he said his intent was to accomplish a vow, and to make as great a gift as euer Prince made vnto a Temple of what Religion soeuer. When as he had mannaged his enterprize vnto the day of his de-

departure, when as his Galleyes were readie, and the *Bassa* of *Caire* come with an Armie to receiue him; the *Janizaries* were aduertised, they runne to the *Serrail* with the consent of the *Aga*, the people are moued, the Captaine *Bassa* stirres them vp, they take the *Sultan* in his Chamber, kill some great Men in his presence, dragge him into a prison, and there make him to suffer a shamefull death by the hands of an Executioner, hauing drawne *Mustapha* his Vncle out of Prison again, and crowned him the second time Soueraigne *Sultan* of the Turkish Empire. That which is here set downe for true proofs of the authoritie and power of these foure great *Bassa's*. They are not alone in greatnesse, although that no man doth equall them in all the *Othoman* Court; There are two *Beglierbeys* (that is to say Lord of Lords) the one of *Romania* or *Greece*, the other of *Natolia* or *Asia* the lesse. The *Nissanzi Bassa* or ordinary Chancellour, who signes all the Dispatches of the Court; three *Tesardars* which are the high Treasurers, thorough whose hands the Reuenues of the Empire doth passe. The *Rau Kintap*, whose charge is to keepe the Books, Papers and Records of the Empire. Besides these there are many others of lesse consideration. Doubtlesse, as Whales are in the vast and deepe Seas; so great and eminent Dignities are in great Empires, and those of Turkey make those which enjoy them to seeme like so many pettie Kings about the person of a great Monarch,

CHAP. XVII.

Of the Tymar, Tymarriots and Pensioners of the Port.

THe Turkes giue two sorts of pay to their Souldiers, the one is called in their Language *Vlesi*, which is payed daily by the Treasurers of the warre, and is the entertainment of ordinary Souldiers: The other is called *Tymar*, or pension assigned vpon Houses, Lands, or whole Burroughes; this is

not given but to men, who by their valour haue done some notable seruice to the Prince, and deserued well of the publique: These Pensions are honourable, the recompence of their vertue, and the marke of their merit. It seemes that the Turkes haue borrowed the name of this recompence from the *Grecians*, who called it *Tymarion*, and *Tymò*, which signifies Honour. Such Pensioners are called *Tymariots*, they are most commonly *Spahis* and Horsemen, who enjoy the honour and profit of such Pensions taken out of the Lands in Turkey which belonging all vnto the Prince, by the right of Soueraigne Master of the persons of all his Subjects, who are his slaues, he giues them to such as haue made themselves worthy by their good Seruice; as they doe with vs the Commanders of Military Order, or the Fees or Lands which the Princes haue instituted in our Countries to honour Gentlemen of merit, and to binde them to serue them vpon all occasions. It is true that the continuance of such fees, doth farre exceed that of the *Tymar*, for they passe vnto their Successors, and this is temporall, and no man is suffered to enioy it any longer than it shall please the giuer. If the *Spahi* be not in his Equipage fit for a Souidier, if hee doth not serue with that care and diligence as hee ought, the Iudges which the *Sultan* appoints to visit the *Tymar*, depriue him, and recompence another that may serue better, so the *Tymariots*, or Pensioners of the Turks Court, are not vnprofitable mouthes, as in other places; there the credit of an insolent Fauourite, cannot take them from vertue, to giue them to the idlenesse of some one of those which follow him, and idolatrize the greatnesse of his fortune.

CHAP. XVIII.

Of the Grand SEIONEVS Fauourites aduanced to the greatnesse of the Empire, and of their fall.

FEW Kings haue beene without Fauourites; and what reason were it to debarre the most eminent among men from that

that which is allowed to the most abject, that is to loue one man aboue all others, and to honour him with the effects of their friendship, by honours and greatnesse, whereof they are the Masters and absolute Disposers? Doubtlesse the Soueraigne of Kings, who came into the World to teach both Men and Kings perfection, hath not denied them this libertie, when as he himselve gaue them an example, louing and fauouring aboue the small number of men which were in his Ordinary Court, him whom hee thought most worthy of his fauours. But few Fauourites haue beene without insolencie, whether it be that most Princes are not much carefull to make choice of men, whose yertues haue made them worthy of their friendship; or that the nature of fauour and honour which follow them, be such, as it blinds their vnderstanding, and puffes vp their spirits with pride. This History hauing taken for its principall Subject, the Court of the *Othoman* Monarches, it shall seeke no farther for examples of this truth.

Jesus Christ
had Saint Iohn
the Euangelist
for his Fauou-
rite.

Hibraim Bassa Fauourite to *Solyman* the Second, had attained to the height of greatnesse which hee enjoyed by such degrees. He was a Christian, borne of a very base extraction; at the age of seuen or eight yeeres, they which exact the tribute of Christians Children, tooke him from his Fathers house, and conducted him with a troupe of other young slaues to *Constantinople*: At his arriual he was giuen vnto a *Bassa*, who caused him to be bred vp carefully, and soone after presented him to *Solyman*; This Prince to whom *Hibraim* was equall in age, tooke him into his affection, his seruice was alwayes more pleasing vnto him, than that of the other slaues: He honoured him with the charge of *Capiaga*, who is Capitaine of the Gate of the inner *Serrail*: From this place hee came to that of *Agao* Colonell of the *Ianizaries*: Then the example of some great Men of the *Othoman* Court, ruined by the inconstancie of Fortune, gaue vnto his spirit the first apprehensions which the great Dignities of the Court giues vnto Fauourites which enjoy them, and serued as a bridle to restrain his passion: hee besought *Solyman* not to aduance his fortune so high as he might fall with the greater ruine: Hee

Hibraim fauou-
rite to *Solyman*

shewed him that a meane prosperitie, was more safe than all the greatnesse, wherewith he would honour him: That his seruices should be sufficiently rewarded, if hee gaue him wherewith to spend his dayes in rest, farre from the necessities of life. *Solyman* commended his modestie, and meaning to aduance him to the chiefe Dignities of his Empire, he sware vnto him neuer to put him to death whilst he liued, what change soeuer should happen in his Court. But the condition of King, which is humane, and subject to change, and that of Fauourites which is proud, and vnthankfull, shall cause *Solyman* to faile of his promise, and *Hibraim* of his faith and loyalty, as wee shall see. In the meane time this Fauourite becomes a *Bassa*, and soone after *Grand Vizir*, and Lieutenant Generall of his Masters Empire; his credit, his traine, his wealth, and the pompe of his greatnesse, teach euery man that hee is the Arbitrator of Turkey. But his fortune is too great to be without Enuie; and it seemes vnreasonable, that the highest trees which are on the tops of the highest Mountaines, should be free from the violence of the windes. The Princeesse Mother to *Solyman*, and *Roxillana* his wife, the best beloued of his *Sultana's*, enuie the credit of *Hibraim*, and his vnlimited authoritie is insupportable vnto them: They practize his ruine, and imploy all their power both within and without the *Serrail*, to dispossesse him: he finds it, and judging that the affections of a Mother and a Sonne are so naturall, and the loue of a Wife and a Husband so strong, as there is not any fortune nor fauour in Court, which should not feare the encounter, he resolues to draw his Master out of *Constantinople*, and to remooue him from the imbracings of the one and the conuersation of the other, and from the perswasions of them both. To effect it with the more pretext, he propounds the designe of the Warre of *Persia*, and being in Counsell with three or foure *Bassa's*, he perswades *Solyman* in this manner. Sir, Great Kings must haue great designes: Their principall office is not only to preserue the estate which their Ancestors haue left them, but also to enlarge it and to extend the limits; the Sword wherewith the *Musi* did gird your

*Velut arbitrum
regni agebat se-
rebatuq; digre-
diente eo, mag-
na prosequen-
tium multitu-
dine, saith Ta-
citus in the 13.
Booke of An-
nals, speaking
of Pallas a
freed Man to
Claudius and
his Fauourite.*

your Greatnesse, on the day of your Coronation, is not so much a signe of your Soueraigne power, as that you are bound to maintain and defend the truth of our Alcoran, and to publish its beliefe farre: The *Persian* hath alwayes beene an Enemy to your Estate and Religion, and their Kings haue not had any stronger passion, then to see the ruines of the one and the other: The Historie of the Warres which our Predecessors haue had against them doth furnish many examples; now you may be reuenged of their insolencie, and lay at your feet these ancient Enemies of Turkey. *Tachmas* who is their King, is a man without valour and experience, his people are yet in necessitie, being the remainders of the warres past: Your Empire is flourishing, you are borne to great matters, and to you alone the destinies haue reserued the glory of an absolute triumph over the *Persians*: Heauen doth promise it, Honour binds you, the weaknesse of your Enemy inuites you, your Treasures and a great number of fighting men, which attend your Commandements in Armes, furnish you with meanes. Goe, goe, then great Prince, adde vnto your Crownes that of the Realme of *Persia*, and to the Bayes which your valour hath gathered in *Hungarie* and at *Rhodes*, the Palme to haue subdued *Persia*, and to haue tamed the most troublesome of all your Enemies. To these perswasions hee added a trick of his Trade. In *Damas* the chiefe Ctie of the East, there liued an excellent Magician, called *Mule Aral*, he drawes him to *Constantinople*, and makes vse of his Predictions to further his designs; he speaks with him, and hauing taught him what to say, hee brings him to *Solyman*. This Sorcerer foretold the *Sultan*, that hee should take the principall Places of *Persia*, and should be crowned King of that Realme: All this makes him resolute to goe to horiebacke, and the warre was concluded: The teares of the Mother, nor the sweet kisses of the Wife, could not frustrate this designe: These poore *Sultana's* see the order of the Estate ouerthrowne by a Fauourite, and their persons contemned by *Hibram*, who carried him from them, and drew him farre from their iust jealousies; but the ruine, into the which insolencie dragges it selfe, is ineuitable.

Hj-

Hibram by this retiring, deferrs his losse, but doth not auoid it; hee shall returne from the warre of *Persia* to dye in *Constantinople* strangled with a Halter: The sequell of the historie will tell vs. In the meane time *Solyman* departs, with a-boue six hundred thousand men, most Souldiers: *Hibram* goes before to make the way with a powerfull Armie, he passeth at *Aleppo*, and fortifies it: From thence he goes to *Carahemide* a Towne vpon the Frontiers of *Mesopotamia* or *Dierbetch*, built vpon a strong situation: *Vlama* a great Noble-man of *Persia* commanded therein: his qualitie and valour had bound *Solyman* to make him gouernour; hee had formerly married the Sister of *Seach Tachmas*, sonne to *Ismaell Sophi*, and then King of *Persia*, who discontented for some disgrace in Court left *Persia*, and came to serue the Turke. *Hibram* gaue him thirtie thousand men, and sent him before to discouer the Enemies countrie. *Vlama* who knew the language and the countrie, approached neere vnto *Tauris*, whereas *Sultan Musa* a neere kinsman to the King commanded: Being aduertised of the approach of the Turkish Troupes, and finding himselfe too weake to attend them, abandons the Citie: *Vlama* enters and takes it: *Hibram* who followed him neere came speedily, fortifies it, and in a new citadell which he caused to be made, hee placed three hundred and fiftie peeces of Ordinance, and sent to aduertise *Solyman* of this good successe. Neuer fauorite held himselfe so happie, nor so powerfull ouer the ennie of his Enemies: But he shall finde his misreckoning. *Solyman* aduanceth, comes to *Tauris*, and stayes three weekes, to see if *Tachmas* had any will to come and encounter him. But hee had neither power nor will. Hee was retired into the Mountaines, expecting greater forces than his owne, that is to say, that hunger and the necessitie of all things, with the rigour of winter, might force his Enemy to retire: They followed soone after: the Northern winds, the Snow, Frost, and want of victualls forced *Solyman* to take his way to *Curdistan*, which is *Assyria*, hauing left thirtie two thousand men in Garrison within *Tauris*, vnder the command of *Vlama*, of *Iadigiarberg* and *Siruan Ogly*. *Tachmas* who
was

was watchfull seeing the Turkish Army farre from *Tauris*, approacheth with ten thousand men: The Garrison go forth to encounter him and charge him; but *Idigiarberg* a notable Coward, growing amazed fled, and put all the rest in disorder, and gaue the aduantage to *Tachmas*, who recouered *Tauris*, and brought a notable change, causing the three hundred and fifty Cannons which were in the Citadell to be moulten, whereof he made *Manguris*, which is a Coine of *Persia*, and so that which was the terrour of his people, became the delighes of their affections: *Solyman* in the meane time conquered *Cardistan*, and *Baggader*; he tooke *Babylon*, where he was crowned King of *Assyria* by the *Caliphe*, but not of *Persia*, as the Magitian had promised him. Winter was now spent, and the Spring approached: *Ulama* and *Hibraim* perswaded *Solyman* to returne to *Tauris*, to punish the rashnesse of *Tachmas*: He returnes with his Army, and being within few dayes march, *Tachmas* abandons the City and retires, burning and razing whatsoever he found in the way, to stay his Enemy from following: The *Turkes* re-enter *Tauris* and their rage puts all they find to fire and sword, not sparing sencelesse things; the stately Pallaces became the subject of their furie, and the Citie was the pittifull remainder of a sacke and a cruell spoyle. *Solyman* retires, giuing order that his chiefe forces should be in the Reare, lest the enemy should follow and charge them behinde. *Tachmas* was wonderfully discontented, to see this fearefull spoile in his Country, and in the Capitall Citie of his Realme, and could haue no reuenge; when as one of his *Satrapes*, or *Gouernours*, a *Caramanian* by Nation and the most resolute man in his Court, surnamed *Deliment*, for his courage, (that is to say Foole) offered himselfe, and promiset (so as hee would giue him troupes) to follow the Enemy and to ouertake him, and when hee should thinke least of it, to make him pay for the spoile which he had made in *Persia*. *Tachmas* grants what he demands; *Deliment* goes his way, he runs or rather flies towards the place where the Enemy was: His Spies bring him word, that the *Turkes* were camped neere vnto *Bethlis*, tyred with

with long marches, and with the toile of a troublesome way; that they slept without Guards, without watch, and without any Sentinels, so as it would be easie for him to surprize them, if he would make his troupes to double their pace: *Deliment* makes more speed than they requi ed, hee drawes neere vnto the Turkes at the shutting vp of the day, and in the night goes to surprize them, inuirones them, chargerh them, beats them, kills the greatest part, and takes the rest prisoners, few escaping by flight. *Solyman* vnderstood the next day of the losse of his men, and seeing the small troupes he had remayning, findes foure hundred thousand men wanting, of those which followed him from *Constantinople*, the which were dead in *Persia*, either slaine by the Sword, or famished with hunger, or frozen with colde, the which made him returne towarde his *Serrail*. He comes to *Aleppo*, and soone after to *Constantinople*, and detests in his soule, the Counsellour of this Voyage and the Warre of *Persia*. The *Sultana's* finde at his returne, an ample subject to ruine *Hisbraims* fortune, and to be reuenged of the presumption hee had vsed against them. They obserue the murmuring of the people against this Fauourite, and what the great menspake of him, and make it knowne to *Solyman*. Moreouer, as they were busie to ruine his greatnesse, they discover that this *Bassa* fauoured the House of *Austria*, and that he had secret intelligence with the Emperour *Charles* the Fifth, an Enemy to his Master: This treachery being auerred, it did wholly ouerthrow that which the *Sultana's* had already shaken. *Solyman* to whom they had made knowne the truth of all this, concludes his death; but the promise and oath which he had made vnto him not to put him to death whilest hee were alieue, suspends the execution vntill hee might find a Dispensation by the aduice and authoritie of the chiefe Preists of his Law; hee takes counsell of the most Learned; one of the number giues him a pleasant *Expedir*, to free himselfe of the *Bassa*, and yet to keepe his word. You haue sworne, Sir, saith he, not to put him to death, whilest you are liuing; cause him to be strangled when you are asleepe: Life consists in a vigilant action, and he that sleepes doth not truly liue: so you may

may punish his disloyaltie, and not violate your oath. Doubtlesse if *Solyman* were dead when hee slept, according to the saying of this *Talisman*, hee hath reuiued many times whilest he liued. This Prince seekes noe more, he contents himselfe to haue found a Clergie man which absolues him for this deed: He sends for *Hibraim Bassa* to the *Serrail*, hee causeth him to sup with him, and supper being ended hee letts him see his crymes by his owne letters written to *Charles* the fise, and *Ferdinand* his brother; hee reproaches his ingratitude, and commands his dumbe men to strangle him whilest he slept, and thereupon went to Bed. Thus ended the life and greatnes of *Hibraim Bassa* fauorite to *Solyman*: For an example, that if the fortunes of the Court shine like gold, they breake like glasse. His Maister had aduanced him more then hee desired, fearing a fall in the beginning of his fortune, into the which he did precipitate himselfe by his disloyaltie: he supported the continuance of his greatnesse vpon his Princes Oath: But they were humane, and their nature is to haue no other stay, but the declining where they slide. A Courtiers fauour is neuer durable, if it hath not Iustice and Pietie for Companions, which makes them zealous towards God, and well deseruing of men: If these parts be found in a Fauourite, they make euuie to yecld, and impose silence to the bitterest slander. *Hibraim Bassa* had not these good qualities: his former seruices had deserued some share in his Masters affections; but his pride against the *Sultana's*, and his treachery against *Solyman* made him vnworthy of that which he enjoyed. So the Lion of *Lybia* wipes out with her long taile the steps of her feet: the insolencie which followed, defaced all the good which went before. To enjoy the fauour of the Court, they must haue so strong and generous a spirit, as they must neuer suffer themselues to be transported with pride, nor dejected with amazement, but remayning in a commendable equality, continue courageously in doing well.

The example of the fortune and disaster of *Hibraim Bassa* shall be followed in this History with that of the great credit, prosperities and disgraces of *Bassa Dernier*, a Fauourite to

Cuncta mortaliū incerta; quanto plus adeptus erat tanto se magis in lubricis dissilans: Tacit. li. 3. Annal. speaking of Tiberius who discoursed in in this manner to the Senate.

Dernier Fauorite to Achmet

Achmat the first, Brother to *Sultan Mustapha*, who raigned of late yeares. This man of a base condition laboured in the Gardens of the *Serrail*, when as hee began to enter into fauour: *Achmat* in his Garden-walkes, seeing his iouiall humour, tooke many times delight in his tales, stayed to see him worke, and in the end so affected him, as without knowledge of any other merit, he made him *Bostangibassi*, or great Gardiner; This charge (as we haue said) is one of the goodliest of the Turkish Empire, being then void by his death who had enioyed it: Therein *Dernier* serued with so great care, and made himselfe so pleasing to his Master, as he bound him to make him greater. The Generall of the Sea dies, and *Achmat* giues him the place: he doth it with that lustre and pompe which followes this dignitie; he causeth the Galleyes to be armed, goes to Sea, takes all he meets with, and sailes so happily as the inconstant windes seemed to fauour him, and the most inconstant Elements seeme to joy in the happinesse of this new Fauourite; his courses are fortunate, and his returne glorious: But the Sea of the Court more stormie than the Sea it selfe will one day teach him that it doth amaze the best Pilots, and will make him feeble to his disgrace, a more troublesome shipwracke, than he could haue found vpon the waues of the *Leuant* Seas: The reception which hee found at his returne, and the triumph wherewith hee is honoured after the taking of many Christian Vessels, are felicities which flatter, and deceiuing him, make him imagine that happinesse it selfe did him homage. *Achmat* cherished him more than himselfe, and had no rest, vntill hee had aduanced him to the height of the prosperities of the Court: That is to say, to the Dignitie of *Grand Vizir*, Lieutenant Generall of his Empire: Soone after it fell void, and hee bestowed it on him, with these words of affection: There is not any thing in my Estate, how great soeuer it be, which thy vertues, and the affection thou bearest to my seruice, hath not well deserued. Thus *Dernier* became the first man of the Turks Court, and his Master was sorry, that hee could not make him the prime Man of the World. In this charge hee restored many good

*Nilil esse tam
extellum, quod
non virtutes
ista, tuncq; in
me animus me-
reantur, Tacit.
lib. 1. Annal.
Tiberius spake
so to Seignus
his Fauourite,
who deman-
ded Livia in
Marriage.*

good Lawes, which disorder had ouerthrowne; hee reduced euery man to his duty, strooke terrour into the Magistrates: and let the Souldiers know that they were vnworthy to make their Musters, and to receiue the pay, if they be not in case to serue. These things doubtlesse had crowned his name with new glory, if violence and crueltie had not blemisht him: He caused more men to be executed in one day, than his Predecessours had done in a whole yeare: The least suspicion of a Crime was culpable of punishment, and this Fauourite made lesse account of the life of men, than of the Coleworts which hee had sometimes planted in the Gardens of the *Serrail*. But violence is neuer durable, and that Fauourite which followes it suffers himselfe to bee led to his owne ruine. *Hee that kils, shall be killed* (saith God) *hee that lones blond shall perishe in blond*. Doubtlesse, it is a miserable thing in Princes Courts, and prejudiciall to a whole Estate, that a base fellow, and a man of nothing, without vertue or merit should be aduanced to the qualitie of a Fauourite; master the affections of his Soueraigne; and enjoy the prime Dignities of an Empire: For such persons are most commonly cruell; contemne the Nobilitie, and make no account of vertue, as being ignorant of the one and the other. *Dernier* in all these Offices had gathered together great treasures, the which with his extraordinary seueritie, furnish matter of Enuy to the other *Bassa's*, who all joyntly vndertake his ruine, and labour so carefully therein, as they find meanes to entertaine *Sultan Achmat*, with the insolencies of his carriage: he heares them, believes part of that which they tell him, and growes so violently jealous of the credit and authoritie of *Dernier*, that he resolves to free himselfe of him; he concludes his death, and commands the execution to a troupe of the *Capigis* of his *Serrail*, who received commandement to strangle him, as soone as he should come: But hee will trouble them to performe it, they shall not finde in him a delicate fauorite, bred vp from his youth in the softnesse of the Court, he will defend his life couragiously, and let them see that a man, which hath long time handled a Spade and a Mattocke, is not soe easily mastered. *Achmat* sends for

Dernier to the *Serrail*; he comes and is scarce entred when he suspects the partie which was made against him; he goes into the *Grand Signeurs* quarter, being there, this troupe of *Capi-gis* fall vpon him to seaze on him, and to put the Halter about his necke; he frees himselfe from them, and stands vpon his defence although he had nothing in his hands, and with his fists scatters them brauely; hee beates one of their Noses flat, puts out the eye of another, and strikes out his teeth that held the Halter, and puts him out of breath which had taken hold of his Arme, and remains free in the midst of al them which did iustiron him, and durst not take him: The feare of punishment which doth attend those which doe not speecily execute the will of the *Sultan* in such affaires, and the shame that one man alone disarmed should slay them all, aduised one of the troupe to fetch a Leauer, wherewith approaching to *Dernier*, he gaue him so great a blow as hee brake his thigh, and overthrew him; then they put the cord about his necke and strangled him. Thus hee ended his life, which gouerned the whole Turkish Empire, and strooke a terrour into the greatest: The iouiall humours and the humble discourses of the Gardiner, had raised him to the greatest fortune that a Courtier could find in all the world; and the insolencie and pride of the *Grand Vizir* had humbled him, and deliuered him to the mercie of a dozen Rascals which strangle him: For a new example, that fauour is not durable, if it hath not moderation for its companion, and Iustice and Piety to support it. His bodie is buried without pompe or honour, his treasure came vnto the *Sultan*, and his name was so forgotten, as in three dayes they did not know in Court if there had beene any such man. The which may serue for a lesson to great Men, which possesse their Princes, that the course of a boundlesse and proud fauour in Court is like the flight of a Bird in the Aire, the passage of a Ship at Sea, or the gliding of a Serpent vpon the stones, where there remains no shew.

*Nassuf Fauou-
sire to Achmet*

This thing happened at *Constantinople* in the yeare 1606. But of a later date in the yeare 1614. *Nassuf Bassa*, of whom we haue formerly made mention, *Grand Vizir* of the Turkish Empire

Empire and favorite to the same *Sultan Achmat*, gaue (by the fall of his fortune) as much amazement to the East, as his prosperities had giuen admiration: his riches were greater and his credite more absolute then the two former fauourites; but his extraction and Birth as base as theirs, and his pride equall. Hee was Sonne to a Greeke Priest, borne in a little Hamlet neere to *Salonica*. The Collectors of the tribute tooke him from his Fathers house in his infancie, and led him to *Constantinople*, where hee was sold for three Sultanins, (which is foure and twentie shillings of our sterling money) to an Eunuch of the *Serrail*, who bred him vp vnto the age of twentie yeeres. Then hee sold him to a steward of the *Sultana* Mother to *Achmat*, to serue him in his charge. This Man soone found in his slaue the eminent gifts of a free spirit, which is inlightned with dexteritie: and holding him fit for greater affaires then those of the household, wherein hee employed him, hee gaue him the ouer-sight of the building of a rich and stately *Mosquee*, which the *Sultana* Mother caused to bee built at her charge, to bee an immortall marke of her pietie and magnificence. Hee prospered so well in this charge, and gaue so good proofes of his Iudgement, as hee gaue good content vnto the *Sultana*, and had such part in her liking and affection, as shee made him Superintendant of her house. In thi. Dignitie hee let the whole *Serrail* see, what an able and sufficient Man may doe when hee is employed in affaires; his merite came vnto the knowledge of *Sultan Achmat*, who would haue him to his seruice. Thus hee changed Master, and mounted to a new Dignitie. *Achmat* gaue him the place of *Capigibassi*, soone after he made him *Bassa* of *Aleppo*, where hauing finished the time, which they giue to such *Gouernors*, they honoured him with the Dignitie of *Gouernor* Generall of *Messopotamia*: hee parted from *Constantinople*, hauing the traine, attendance and pompe, of a Turkish Vice-roy. The commoditie of this Prouince, Frontier to *Persia*, filled his Coffers with treasure, and his Spirit with ambition. Hee knew that hee was very necessarie for his Master, he saw that the Neighbour-hood of the *Persian*, might by secret intell-

ligences with him bring him great wealth. This imagination flatters him, and his avarice followes him: hee abandons his fidelitie to the offers which the *Persian* King made him, and practiseth in secret with his Ministers, and fauoureth what hee can, the Enemy of his Soueraigne Prince. *Achmat* is aduertised, and louing him still with passion, dissembles his cryme and resolves to gaine him to himselfe, to dis-engage him from the *Persian*, and to content his ambition with any thing hee could desire in his Empire. To this end hee sends for him to *Constantinople*, and at his arriuall gaue him the place of *Grand Vizir*, which *Serdar* had newly left, and with it the best and richest of this *Bassa's* spoyle. Moreouer he promised to giue him the *Sultana* his Daughter in Marriage. All these things are signes of the great bountie of *Achmat*, thus to honour a Traitor, who deserued rather a shamefull death, then the first dignitie of the Turkish Empire; they will in like sort be a testimonie of the ingratitude of the fauourite, who will abuse them. For an example that too indulgent a Prince to a notable Traitor, doth furnish him with meanes to do worse. *Nassuf* being now *Grand Vizir* & with assurance to be Sonne in law to his Master, goes to horse-backe, and in qualitie of Generall of an Armie, leads the forces of Turkey against the *Persian*, enters with them into his Countie, makes a generall spoyle, and forceth *Ka Abbas*, who is King at this Day, to demaund a peace, and in the meane time grants him a truce for six Moneths. Hee parts from *Persia*, lea-ling with him the Embassadour of *Ka Abbas*, hee comes to *Constantinople*, enters in pompe, hee is receiued not onely as the vanquisher of *Persia*, but as the restorer of the *Othoman* estate. The custome of Turkey binds the *Bassa's* when they returne from their governments, and the Generals of Armies from the Warre, to make a present vnto the *Sultan*. *Nassuf* at his comming exceeds the magnificence of all the Presents that ever entred into the *Serrail*, since the Turkes estate was setled, for besides a thousand rarities which hee brought from *Persia*, to the *Sultan* his Master; he presented him with a Million of Gold coyned, and within few dayes
after

after married his Daughter. This is the ascent and height of his fortune: Behold the descent. *Achmat* saw that *Nassuf* exceeded the ordinary of all the other *Vizirs* which had serued him, that his treasure did equall his, if not exceed it: He conceived a jealousie (abundance of riches is many times criminal and offensive to Princes) and growes into distrust of his actions. The *Bassa's* hauing some vent thereof by some of the *Agalaris*, Eunuches of the Chamber, labour to informe him of the carriage of *Nassuf*. The *Bassa* of *Babylon* knew more than any Man, they cause him to come to *Constantinople*, and obtained secret audience for him: This Man did plainly discouer vnto the *Sultan*, that the *Bassa Nassuf* betrayed him, for the which hee drew great Pensions from the *Persian*, to whom hee wrote the secrets of his most important affaires. *Achmat* well informed of the disloyalties of his Fauourite, resolues not to leaue them unpunished, and presently concludes his death: He giues the charge to the *Bostangibassi*, which is the great Gardiner: *Nassuf* is aduertized by the *Sultana*, which was most fauoured, being his Pensioner, that *Achmat* was much discontented with him: This amazeth him, hee faines himselfe sicke, and keepes his bed; the *Bostangibassi* comes to his Lodging, and demands to speake with him in the *Sultans* name, hee excused himselfe vpon the discommoditie of a violent purgation which troubled him: The *Bostangibassi* presses it, and tels him that hee would not returne vntill hee had spoken with him; that the *Sultan* had commanded him to see him, in what estate he was, & to learn from himselfe the newes of his health. Then *Nassuf* commanded they should suffer him to come: There the *Bostangibassi* complements with him concerning his indisposition, and assured him that he should be soone cured: he might boldly speake it, seeing hee carried the remedie in his pocket. After such like discourses of courtesie, he drew out of his pocket a commandement from the *Sultan* written to *Nassuf*, to send him the Seales of his Empire. *Nassuf* obeyeth, causeth them to be brought vnto his bed, wraps them in his Handkercher, seales them with his owne Scale, and giuing them to the

*Aurivim atane
opes principibus
insensasse,
said Soffbins
Gouernour to
Britannicus in
Tacit. lib. 11.
Annal.*

the *Bostangibassi* kisses them, and intreats him to assure his Master, that he had kept them faithfully, and had neuer sealed any thing which was against his seruice: Then hee thought that the discontentment whereof the *Sultana* aduertized him, would haue no other sequell but to deprive him of his charge, which they call in this Court to be made *Mansul*; and that by the helpe of his friends and the force of money, hee might be restored in a short time. His misreckoning was not farre off; the *Bostangibassi*, being now in possession of the Seales of the Empire, drew forth another Commandement to *Nassuf* from the same *Sultan*, to send him his head: Then *Nassuf* cried out, calling Heauen and Earth to witnesse of his innocencie; he desired to speake with the *Sultan*, and intreats the *Bostangibassi* to conduct him; he excuses himselfe, that he had no other charge but to see him strangled by ten or twelue *Capigis* which attended him: Vpon this refusall he contested long; but seeing to deferre his end, was but to prolong his distemperature and grieffe, he resolues to die, only hee demands of the great Gardiner to suffer him to goe and wash himselfe in a Chamber neere by, to depart this World in the estate of puritie, according to the Turks beliefe, which hold the washing of the body for the purification of the soule: This grace also was denied him. Then he abandons his life to the *Capigis* who were about his bed: they put a cord about his necke, and not able to strangle him so speedily as they desired by reason of his extraordinary farnessse, one of them drew a Knife out of his pocket, and cut his throat. *Achmat* would see him dead, to be the better assured; and then appointed his buriall among the common people without any honour. Such was the fortune of *Bassa Nassuf* and such his fall: His good wit had raised him to these great Dignities of his Empire, and his pride cast him downe, hauing long enjoyed the fauour of his Master, and made no good vse of it: His riches equall to his fortune were extraordinary; the Officers of the treasure, which were imployed to take an Inuentory of his goods, found in his Coffers in *Sultanins*, (which is a Coyne of Gold) five hundred thousand pounds sterling, in *Siluer* coyned three hundred and

Tacitus in the fourth Booke of his Annals, speakes as much of *Suilius* in these words, *Quem vidit sequens atas pra-potentem venalem & Claudij Principis amicitia diu prospera, nunquam bene usum.*

and eight thousand pounds sterling, the quantitie of three bushels of precious Stones not yet wrought, a bushell of Diamonds not set, and two bushels of goodly round Pearles. His Armory was furnished with aboue a thousand rich Swords, whereof the least had the Hilt and Pomell of siluer, and amidst this number there was one all set with Diamonds, valued at twentie thousand pounds sterling money: The Chambers of his Lodging and his Wardrobe, were richly hanged with Tapestry of *Persia* and *Caire*: Many rich stufes of silke and gold excellently wrought, did augment the quantity of his precious Moueables: In his Stables were found aboue a thousand great Horses of price, foure hundred and fortie Mares of *Arabia* and *Egypt*, as beautiful as any Painter could represent, with this there were many thousand Camels and Moiles for his Baggage when hee trauelled: In his base Courts they numbred a hundred thousand Oxen, Kine, and Sheepe: the number of his slaues exceeded foure thousand. With this great wealth he might haue done great good, if he had had a friend to giue him good counsel (but great prosperities haue not any) who might haue contained him by wise aduice, within the limits of his dutie. Thus the fauours and pomps of the Court passe away. Those of Turkey, culpable of the least crimes, yea those which are innocent are of no longer continuance. For if the Court in what place soeuer, bee a Sea full of waues, that of the *Othoman* is alwayes beaten with stormes, and tost with Tempests: The winds of the *Sultana's* passions, which are most cherished by the Prince, the couetous desires of the Eunches which serue him, and are his familiars, banish the calme, and are the cause of such like shipwrackes, if they doe not pacifie the greedinesse of the one, in glutting them with presents, and the auarice of the other by great pensions. And although they take this course most commonly, yet notwithstanding they are oftentimes allarmed, suffer troublesome apprehensions, and liue alwayes in feare and disquietnesse. To teach men, which admire and adore the lustre of such fortunes that their perfectest ioyes are fruitfull in sorrowes: And when they thinke to make their Paradice in this World, then they carry their Hell with them.

CHAP. XIX.

Of the Grand Seigneurs Armes and Seales.

THE Turkes who esteeme vertue by its price haue no Armes, nor Surnames: The Lawes established and seuerely obserued among them, which haue made them so powerfull vpon earth, would thus banish out of Turkey (although somewhat preposterously) this subject of vanity in Families, and force men rather to support their glory vpon their owne merit, than in the vertue of their Ancestors which is not theirs: For this cause in their Monarchy, the sonne of a great *Bassa*, is lesse esteemed than he of a Waterman, if he hath lesse vertue: All the aduantage hee can challenge, to be borne of vertuous Parents, is to tearme himselfe their sonne. As for example, *Mustapha* the sonne of *Siruan* shall be called *Siruanogli*, that is to say, the sonne of *Siruan*: The rest of his glory must be supplied by himselfe, and not borrowed from his Father. Their Emperours haue no Armes, and the Family of the *Othomans* neuer beare any. They defaced in the siege of the *Gracian* Empire, those of the most Illustrious Family of the *Paliologus*, who were the Soueraigne Monarches, who carried gloriously the Titles of their triumphant prosperities, by foure Letters separated distinctly, which the *Greekes* call *Vita*, and not *Fusils*, as some haue dream't, these Letters signified in the same Language, *Βασιλεως Βασιλευς, Βασιλευς Βασιλευς*, that is to say, *King of Kings, reigning ouer them that raigne*. It is true the Turkish Princes, haue some kinde of Marke or Ensigne, rather of their Empire than of their Family: for when as they represent it, they paint the Globe of the World, with a Crescent or halfe Moone on the top; and in their Armies, their Ensignes haue no other deuice but the same Crescent: their Towers and Steeples carry it, yea the Pilgrimes which goe to *Megua*, carry it on the top of their staues: the which shewes that this Crescent is rather a marke of their Religion, then of the Imperiall Race. Wee haue

haue obserued in our History of their Religion, the Miracle which *Mahomet* their Prophet brags hee had done, when as he repaired the Moone which was torne, and all in pieces, after he had drawne it from Heauen, and put it into his sleeeue: The Turkes which count their Moneths by Moones, shew the veritie hereof, when as they prostrate themselues in the beginning thereof, before the Moone, and lifting vp their eyes to his brightnesse, they pray vnto God that hee will grant them the grace to begin happily, to continue in like manner, and to end with good successe the course of this Starre.

The Imperiall Seale of the *Grand Seigneurs* of Turkey, hath no other figure, but certaine *Arabian* Characters, which expresse their name, that of their Father, and note the pride of the felicity whereof they brag. *Achmet* the Emperour, who died in the yeare 1617, had caused these words to be grauen in the Seale, wherewith his Patents were sealed: *Achmet ibni Mehemet Cham Sadet*: that is to say; *Achmet sonneto Mehemet, Emperour alwayes victorious*. The other *Othoman* Monarches, haue in a manner the same deuice, the names only changed: It is true that the *Arabique* Letters are so interlaced one with another (in a manner like the Cyphers, wherewith they expresse their names in *France*) as few men in his Estate, can expound them: only the *Vizir*, or he which seals hath the perfect knowledge. This manner of grauing their Seales only with Letters, hath beene imitated only from their Prophet: For the Turkish Monarchy, and all that depends thereof, hold it a glory to haue for their principall support, the Religion which he professeth, and to haue no other interest but his: *Mahomet* the Authour of the Alcoran, caused words only to be grauen in his Seale, and wordes without truth; which werethese, *Mahomet the Messenger of God*. This Seale was made seuen hundred and fife or six yeares before that *Othoman* the first Prince of that Family, which raignes at this day in the East, had settled the Turkish Monarchy: and since, we doe not read that any Turkish Emperour hath had any other Armes for their Seales than the Characters and *Arabique* words: Thus these men by words not

cast into the wind, as many other Princes doe, but grauen, haue by the esteeme which they haue made of the vertue of men which haue serued them, subdued the Emperour of Constantinople, rauished that of Trebisonde, seized vpon Egypt, Palestina, Damas, Pamphylia, Cilicia, Caramania, and all Natolia, vanquished Rhodes and Cyprus, triumphed ouer Gracia, Albania, Illyria, and the Triballiens, and likewise doth by his Armes possesse the best parts of Moldania, Transilvania, and Hungary, and without doubt, their Conquests had extended farther into the Prouinces of Christendome, if Heauen had not giuen them bounds, and stayed their courses, by the troubles of the Othoman House, and the death of its Princes.

CHAP. XX.

Of the Death, Mourning, Funerall, and Burying, of the Grand SEIGNEURS, Emperours of Turkey.

THE Kings which receiue tribute from so many Nations pay it vnto death, and the condition of their perishing life, makes them to suffer this equalitie with other men, to returne vnto dust the common beginning of all men liuing: the which should incite them the more to forget the glory of their Name, and to repaire by their goodly and royall actions, the shortnesse of their dayes, to the end they may passe from the disquietnesse of an vncertaine Raigne, to the eternall rest of a heavenly command, and change their Crownes which are not durable, to the Diadems of an Empire which hath no end. The Turkish *Sultans* spend their dayes farre from these wise thoughts in the shadow of their *Serrail*, in the midst of pleasures, with their *Sultanas's*; the effeminacie of their exercises, doth blemish their glory, and duls their spirits, corrupts the humours of their Bodies, and shortens their liues: For delights kill more men then the sword. When they are sick, the *Lech-*

ni Bassi, who is the chiefe of the Phisitians, assembles the rest within the *Serrail*, and shuts himselfe vp with them, where they labour for the cure of their Maister, with that care which wee haue formerly mentioned. Remedies are but for helpees, they draw them not from the Bed, whereas their life and pride must haue an end: They die, and leauing their Scepters and Crownes, with all that which the World adores, they carry nothing with them but the good they haue done liuing, yet vnprofitable to their soules health, seeing they haue not Truth for their Guide. The Prince which is to succeed puts on Mourning, and attires himselfe in blacke for a short time, hee couers his head with a little Turbant, and doth testifie by his exterior shew, the grieve hee hath for the losse of his Predecessour, although that in his soule, hee fees the most sensible joy that ever hee had. Thus *Solyman* the Third shewed himselfe before the Body of *Solyman* the Second, his Father, who dyed in *Hungary* at the siege of *Sighe*: All the *Bassa's* weare little Turbants in signe of Mourning: And if the Emperour dies in the Warre as *Solyman* did, all the Ensignes and the Standard Royall, are turned downward towards the ground, vntill the new *Sultan* takes his Royall Robes, and puts on a great white Turbant, the which is done soone after: Then they cry as wee haue formerly related; That the soule of the Inuincible Emperour *Sultan N.* enjoyes the immortall glory and eternall peace: That the Empire of *Sultan N.* may prosper with all felicitie. But they interre them all in *Constantinople*, since they settled the Seate of their Empire in that place: Before, their Tombes were erected at *Prussia* in *Asia*, the place of their first Domination: their Funerals are made in this manner.

The Emperours Body is carried in a Coffin couered with Linnen very rich, or of Veluet: His Turbant is set before it, with a Plume of Herons Feathers: The *Talisman*s, *Santon*s, *Alphaguis*, *Dernis*, and the like rabble of the *Alcoran*, carry in their hands Tapers lighted, to shew that their Prophet is the Ape of Christianity; goe before singing in their Language such Verses, *Alla vahumani arhammuhula Alla,*
illa

illa Alla, *Alla humana Alla*, that is to say, *Mercifull God haue pittie on him, there is no God but God, God is God.* They also say these words: *Iabilac killala Mehemetressulla-katungaribirberem berac*; which signifieth, *God is God, and there is no other God, Mahomet is his Counsellour, and his true Prophet.* Before the Corps doth march the *Mutasferaga*, who carries the Emperours Turbant vpon a Lance, with the tayle of a Horse tied neere vnto it: The *Ianizaries*, the *Solachi*, and the rest of the Imperiall Guard follow the Hearse: After these the Officers of the *Sultans* house march in order vnder the conduct of *Casnegirbassi*, or Master of the Household: The *Melundarb bedith mandura*, carrieth the deceased *Grand Seignours* Armes, and the Royall Standard dragging vpon the ground: The *Bassa's* and all the great Men of the Port, yeelding their last duty vnto their Master, assist at their Funerall pleasantly attired in mourning: They haue a piece of Grey-cloth hangs before and behind from the head to the foot, like vnto the Frock which the Brethren of the Hospitall, of the Charity, in the Suburbs of Saint *Germain* at *Paris* do weare: some of them for that they will not seeme too sorrowfull, tie only a long piece of Linnen cloth, to the end of their Turbants, which hangs downe vnto their heeles. In this great Mourning the most eminent in the *Ottoman* Court, hold their Ranks in this Funerall Pompe, whereas the Men make but a part of the Conuoy, Beasts supply the rest, with lesse griefe and more teares: For all the *Sultans* great Horses are at his Interment; they carry their Saddles turned vpwrd, and better covered than the *Bassa's* in their Grey Frockes, they haue blacke Velvet hanging vnto the ground: They weepe and sigh without heauinesse: They put *Assagoth* or Tobacco into their nostrils, to make them sneeze, and into their eyes to draw forth teares: Such is the vaine pompe of the Turkish *Sultans*, who being vnable to binde men to weepe for their losse, constraine beasts to shed teares: In this manner they conduct the body (the head first after the Turkish manner) to the Tombe where they wil inclose him. It is vsually joyning to the Mosque, which the deceased *Sultan* hath caused to be built

built, in a Chappell apart : the Sepulchre is couered with black Veluet. If the Prince died in the Warre, they lay his Semiter vpon it; if not, his Turbant is aduanced, and set against the wall neere vnto the Tombe, with rich Plumes of Herons feathers for an Ornament; two Candlestickes which carry great Tapers gilt, are at the foot of the Sepulchre: Some Turkish Priests which are instituted to that end, repeate continually the *Azoures* of the Alcoran in their turnes, and one after another sayes the Turkes Chapelet; whereof wee haue spoken in the History of their Religion, and pray continually for the soule of the deceased. On Fridayes these Imperiall Tombes, are adorned with new Couerings, and strewed with flowres: They which come on such dayes pray for the dead, or powre forth their teares, and take a Nosegay when they returne. Sometimes they doe also set much meate, to giue Almes vnto the poore, and they call to these Funerall Feasts, not only poore Beggars, but also Beasts, as Dogges, Cats, and Birds, the which are honourably receiued, and feasted with as much liberty and safety as the Men, who seeing the pawes of Cats in portage with their hands, dare not chase them away: But contrariwise they owe them respect and succour, as those whom misery hath made their equals, and therefore capable to receiue the effects of the Turkish Charity: For the *Mahometts* hold opinion, that to giue Almes vnto Beasts is a worke no lesse meritorious before God, than to giue vnto Men: for that, say they, these poore animals possesse nothing in this World, where they are destitute of all temporall goods, necessary for the maintenance of life. Thus they shut him vp in fixe foot of ground, whom all the World could not containe, and whose vnrestrained ambition aspired to more Empire than the Earth containes: And after that he had bin a terrour to Men, and the cruell scourge of many Nations, he is made the subject of Wormes, and their ordinary food. In this manner passeth, and ends the glory of the World.

FINIS.